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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS *PRO TEM.* BOSTON, SATURDAY, DECEMBER 23, 1843. VOL. XXII.—NO. 51.

For the *Register*.

TRIAL THE ELEMENT OF THE SOUL'S GROWTH IN HOLINESS.

Blessed are the ministrations of sorrow!—Blessed are the trials, the temptations, the bereavements of *earth*! For though the world may stand aghast and look cold, its earthly glance can view the outward alone; it cannot pierce beneath the surface, and behold the purifying, the sanctifying influence of sorrow; it cannot view the workings of the inmost recesses of the heart, the struggles, the aspirations for a holier, purer life, the strivings against the bonds of worldliness and indifference, and the consecration of the whole powers and affections of the soul, to the holiest, the only ends of existence. We say not that this is ever the effect of trial; yet is not trial the very element of the soul, that by which it is to grow and be strengthened!—We shrink from it as we would from one infected with contagious disease; but should it thus be? do we thus show that we understand our own souls? 'In the world ye shall have tribulation,' said our Savior, but likewise added the the blessed words, 'Be of good cheer, I have overcome the world.' As we hope for immortality, we must likewise overcome. Shrink as we may, it is the law and order of our being, and if we truly believe in the *infinite* wisdom and goodness of our Heavenly Father, why should we refuse to take the mingled cup of joy and of sorrow? The waters may be steeped in bitterness, but they proceed from the fountain of life. And what, we would ask, what truer, deeper happiness, than that resulting from constant striving, unwearied effort, and a firm struggling against the waves of sin, of temptation, and of bereavement!

Those trials which to the outward eye appear the deepest, the bereavements of affection, the parting with the pure, the well-beloved, the cherished of the domestic circle, are not even these, often consecrated ministers of love and of mercy! The world has but few consolations to fill the aching void, to heal the wounded spirit, but to the Christian mourner there are words and soothing *influences* breathed in upon the spirit, unheard indeed by the outward ear, but felt and acknowledged in the inmost recesses of the soul. The outward form has been borne to its last and quiet resting place, and the blue heavens and the pale and gentle stars are now its guardian angels: the genial airs of Heaven breathe over the fresh lain turf, but a sound of peace whispers through the serene air, 'He is not here, he is risen.' So is it in the broken household; the accustomed seat is vacant, the voice of love is hushed and still, the eye no longer beams with gentleness and affection; the earthly home is made desolate; yet there are forms that the outward eye sees not, voices which the outward ear hears not, whispering in the calm hour of solitude *and twilight, or perchance* amid the deeper stillness of the night; gentle voices that breathe the tones of the spirit land, that speak of the joys of the blessed, and that urge the spirit to strive amid trial and temptation, to unfold its wings, and to seek ever for higher and yet higher flights of progress and improvement. Who that has not stood by the bed-side of one near and dear, and watched the last faint struggles of the departing spirit—who that has not seen the calmness, the hope of that spirit, leaving all that was cherished and loved on earth, with a firm and glad faith in an immortal existence—who that has not borne the loved form to its last resting place, and with tearful eyes turned back to the home now so desolate,—who but such an one, can fully feel and cherish those tones of gentleness and rebuke, of soothing sweetness and purity, that come over the soul with a holy power, and that make the wilderness and the desolate place to bloom and blossom as the rose!

In how many an unbroken household, is there not one, yea, many dead; immortal spirits bound in death's dark chains of selfishness and indifference. But, blessed be God, in how many a divided and desolate earthly home, are the chains of love yet bright, the living and the departed still one in spiritual love and effort. Death has been but the messenger of peace, the precursor of life, and the clear pages of memory's tablets are the torch of hope and love, to those who yet must pass the 'narrow stream.'

The manner in which we speak of life and death, shows but too clearly, how little comparatively, we understand of our own being and destiny. We would float gently down the stream of time, without struggle or effort, borne along by the current to the wide ocean of eternity.—For that eternity we say we live, and yet will not acknowledge to ourselves that earth cannot and will not satisfy the immortal mind. We profess to believe in a future existence, but do we live as if such were our faith? A state of being, commencing here, and never terminating; a spirit which can never die; powers and affections which can never grow old or decay, but through our own fault; in a word, immortality lifting its glorious curtains to us, its light beaming through every part of the universe, and the hand of omnipotent love drawing aside the veil, bidding the dark phantoms of fear and death to vanish, revealing to the eye of the soul the far and unsearchable depths of the spirit land; with this, what is life? A wearisome scene of temptation and trial? O no! For there is a deep and holy meaning in its most common scene; a purpose not to be seen by the outward eye, but to be pierced only by the glance of faith, quickened by the light of immortality and love. Every event, every resolve, assumes a giant's form, when thus viewed, and all unite to form one vast and perfect whole, laying here that foundation in faith and prayer, which cannot be shaken, though the winds blow, and the storm rage, for it is united to a holier, purer land, by the unchangeable bonds of truth and love.

The past, what is it, but a shadow, save in the deep, full pages of memory! The present only is ours; but with that present the whole future is to be mingled. Every thing here commenced is for eternity. We cannot pause if we would; and when we see what is ours to attain, we would not; for progress is the watchword now, and forever,—continual, eternal progress. That glorious and shining place now occupied by the purest angel, near the throne of the Most High, is ours to gain; there we may indeed fold our wings, but only to unfold them for higher and still higher flights of progress and advancement.

By thus mingling the future with the present, by thus viewing life and its every scene as something deep and spiritual, why shrink even from stern and heavy trial? There are thoughts and feelings in every soul, that by their strength could crush mountains, exalt valleys, pierce through rocks of adamant, and scale the very heights of heaven. To guide, direct and cultivate these mighty energies, is to be the work of an immortal existence; and that work must be here commenced through joy and sorrow, thro' the strivings of the waves of adversity, of temptations and bereavement.

When the spirit is thus raised above all that is merely earthly, when all nature speaks of love, when the mind is filled with holy purposes, and strives ever for progress and perfection, when the will is bowed in humble faith and submission to the Father of all, when, in a word, 'God is seen in all, and all in God,' then we need not fear. For though the fiercest storms may rage wildly around, we shall be at peace. For beneath us will be the rock of ages, around us the arms of everlasting love, and beyond an immortal existence. M.

December, 1843.

For the Register.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. VII.

Messrs. Editors,—In concluding my reply to my Christian brother, S. F. who doubts some things which appear to me very clearly and incontestably proved by reason and the sacred Scriptures, but who, doubtless, has a sincere desire to see and believe all religious truth; I have to make a passing remark or two more, upon some of his methods of explaining Scripture—to notice a request of his, concerning *all* and *many*, in Rom. 5th—and also, to consider certain passages of Scripture, brought forth by him, as favoring the doctrine of destruction.

(1.) To assert that the Scriptures equally support two opposite theories, when explained by the same rule of exegesis, is greatly to weaken confidence in them, as a rule of faith and duty, to treat them as literally contradictory, and so balance them, is to make them self destructive, to say that God saves *all* men in a future state, as he feeds *all* in this, is to confound Providence and Redemption, means and ends, temporal and spiritual things—or to assert that Christ is the Savior of *all* men ultimately, in the same way that He is the reformer of *all* in this age, wherein but *few* find the *narrow-way*, is to say, that He will really save but *few*!

(2.) In Romans 5th., there is a contrast between Adam and Christ; the former having introduced sin and its evils into the world, and the latter having brought the remedy and its benefits. The Jews were disposed to have this contrast made between Abraham, (the father of the Jewish nation) and Christ, so as to shut out the Gentiles from the benefits of the gospel; but Paul made it between Adam, (the father of the world) and Christ, so that the Gentiles might be equally benefitted with the Jews, and 'be saved by faith even as they' Connected with this contrast, are the terms, *all* and *many*, which in common use have different meanings; but as used by St Paul here, have the same import, because employed interchangably, one for the other. I have said that these words, *all* and *many*, are not contrasted, i. e. *all* is not applied to Adam exclusive, and *many* to Christ, because if they were so, *many* in reference to Christ, might mean a different number, from *all* applied to Adam. But as the contrast is between Adam and Christ, and these qualifying words are used interchangably, they must therefore have the same meaning. But were we to leave out Adam and Christ, and apply the contrast to the words *all* and *many*, we should not then find *all* contrasted with *many*, but *all* with *all*, and *many* with *many*, in each of the contrasts. The same *all* that are made sinners by Adam, are made righteous by Christ. The same many that are brought into condemnation by *Adam*, are justified by *Christ*. To this, S. F. agrees; for he says, 'in every instance in which one of these words is used in the former member of the contrast, the very same word balances it in the the latter.' Therefore the words, *all* and *many* are not in contrast. But he says further, 'When he shall write again will Y. Z. give us a satisfactory reason why *all* was the right word; the apostle did not always employ it? Why *all* may not be the right word in respect to Adam, and *many* in respect to Christ?' The reason why *all* is the right word, is this, viz., it is the word adopted by St. Paul, as expressing most nearly the result of Adam's sin, on the one hand, and of Christ's mission, on the other. It took the lead in his discourse, and is literally true in reference to Adam, and the only single word that could express the real effects of his transgression. And the reason why *all* is not the right word in respect to Adam, and many in respect to Christ, is this; that the apostle did not so apply them. If *all*, in each of the contrasts, had been applied to Adam, and *many* exclusively to Christ; then there would have been room for argument; but as it is, I cannot see the least room for even a doubt. The Jews admitted an universal moral defection to have been introduced by Adam; and the object of the Apostle was to show that Christ had brought a remedy equal, and in several respects, superior to the defection; so that no words of less extensive import could, consistently with the object of his argument, have been employed to express the efficacy and extent of the remedy by Christ, than were those he applied to the defection by Adam. Hence, he could not, and did not, in fact, apply *all* to Adam's case, and *many* to to Christ's exclusively. But as he applied both of them to Adam, and both of them to Christ, they are of the same meaning in this argument, and used in the same strict and literal sense in both members of the contrast here, and also in the fifteenth of first Corinthians; and therefore, we are not at liberty to apply *all* exclusively to the first member of the contrast, and *many* to the second; or to say that *all* is used literally in the first, and figuratively in the second. Thus have I shown that St. Paul's language and argument in Romans 5th and in 1 Corinthians 15th do as clearly prove the resurrection and justification to endless life of the whole entire race of man, by Jesus Christ, as they do their sin and death, by Adam.

Should it be objected here, that men are free moral agents, and have a part to act in this remedy; so they were free moral agents, and had a part to act in the defection. Is it said that the true happiness of men in this life, their everlasting felicity in a future, with all the glories of heaven, are suspended upon the condition of their imitating Christ in spirit and conduct? Well, if it be so, does not this fact offer the strongest possible inducement to a compliance with the condition, which must continue to act with increasing power in all possible states and conditions of men, in all worlds where they continue to be moral beings, and to be capable of happiness or misery? But why should it be supposed that moral agency ceases with the death of the body, seeing the death of the body is physical, and therefore, cannot affect the soul, in reference to its moral character or moral faculties? If then, man retains his moral agency and power, and God's discipline of his abuse, tends to remedy such abuse, how can the remedy ultimately fail of success? Can it be, that man in the exercise of his moral freedom, will, knowingly prefer continued increasing misery to continued and increasing happiness? How can it be possible that God should permit moral agency in men to prevent their being forever happy, when, without such agency they could not be happy at all, and when the sole object of its gift, was, the perfection of their happiness? But if moral agency does not extend beyond the death of the body, then, no one who dies in infancy, no idiot, no heathen, can ever be saved by Christ, for Christ's salvation is to 'him that believeth;' but who will contend that any of the above named classes of persons believe or can believe in this life? To pretend to any other way of salvation, than by intelligent faith in Christ, is infidelity, a superceding of the need of Christ for salvation. If infants and heathen can be saved without Christ; why not all men, and so Christ be set aside forever? Again, how can we profess faith in Christ, as the Savior of the world, and the destroyer of death, and yet maintain that all those who die without faith in Christ, will never be raised up from the dominion of death! Will not the destroyer then, have vastly the greatest number of subjects! How can death be destroyed, while he has the greatest dominion!

I conclude these remarks, upon this subject, by observing, that there is great beauty and grandeur in the theme of the Apostle, in this chapter. He represents Jehovah, as extending a moral government over the moral world, to secure the greatest good of his creatures. But against this most perfect and beneficent government, Adam and his whole race, who had been formed in the image of their Maker, sinned; and so, came short of the glory, assigned them by their almighty Creator. Powerless and wretched, in their own wrong, they were sinking in the blackness of death and despair; when, in the greatness of his compassion, God sent his only begotten Son, the likeness of his glory and the express image of his person, to deliver and restore them; that where sin had abounded, grace might much more abound; that where remorse and condemnation had prevailed, peace and justification might more abundantly prevail; and that where death had reigned, life eternal should forever triumph. This remedy being moral and pertaining to the soul, which cannot be affected by temporal death, reaches back to Adam and forward to the latest generation of men. So vast and glorious will be the reign and dominion of the Messiah—and so perfectly will all the glorious objects of the Divine government be accomplished! What a contrast between the character of Adam, and that of Christ! What a theme—the redemption of the second Adam! What a joy will it inspire in the bosoms of angels, and of good men!

(3.) In concluding this discussion, on his part, my friend thought proper to define his position, 'in five points,' viz., endless misery—judgment—resurrection—salvation and contingency. First, he repudiates endless misery for any one of God's creatures. Second, he limits all judgment, the reign of Christ, and the happy times predicted by the prophets, to this world; yes, and the resurrection too; for Christ cannot be supposed to raise the dead, after the cessation of his reign. But I am taught by St. Paul that all men are to be judged after death, Heb. ix. 27. And our Lord hath said 'he that rejecteth me, in this world, my word shall judge him at the last day.' John xii. 48. But S. F. has given no reason for the opinion that Acts xvii. 31, and Matt. xxv. 31-46, 'speak only of events pertaining to this world;' and therefore I cannot but wonder that he should expect any enlightened mind should, in the absence of all good reasons, perceive any tolerable sense in which the world has been righteously judged by Christ, in this life, or can be; seeing it is, and always has been, made up of a vast majority of heathen; and seeing too that no man can be a proper subject of the said judgment till he has first had the Gospel of repentance preached to him. Or how 'the judgment scene' of all nations being gathered *together before Christ, and separated*, i. e., rewarded according to the deeds done in the body, has been or will be opened in this life; seeing many *nations* have left this world without ever hearing of Christ.

Third, on the resurrection of the dead; he doubts that of the unjust, as a doctrine of revelation. To justify his limiting the resurrection to the just, or the believer, he quotes these words of Christ. 'He that believeth in the Son shall have eternal life, and I will raise him up at the *last day*;' so Christ hath also said, 'he that rejecteth me shall be judged at the *last day*.' S. F. further says 'there is no intimation in the fifteenth of first Corinthians, that the impenitent wicked will be raised.' Well, if they did not die in Adam, then, they will not be made alive in Christ; but if they did, then they will be. 'S. F.' has also admitted that Paul's words gave conclusive proof of the general resurrection, both of the just and the unjust, in his noble plea for the Christian faith, before Felix, the Governor, and Annanias, the high priest, and Festus, and king Agrippa, which made Felix to tremble, and almost persuaded the King to be a Christian. In this most eloquent plea, Paul built the whole Christian scheme on the truth of the resurrection of the dead, just and unjust; if then he established this fact, the whole system was established; but if he did not establish it, the whole was lost. But my friend, to get rid of his testimony, says 'he taught this doctrine as a Pharisee, and not as a Christian'—'and never avows this belief, afterwards.' Does my friend mean to say that the Apostle avowed the resurrection of all men as a fundamental article of the Gospel, when he did not believe it; or does he mean to say that Paul did then really believe it to be revealed truth, but afterwards had more light; yet signified his mental reform from the error, (that there would be a resurrection of the *unjust*) only by silence? But his silence even is not admitted. When he preached 'Jesus and the resurrection,' did he not preach the resurrection to as many as he preached Christ? When he declared that all should be raised up from the dead, who died *in* or *by* Adam, did he teach that the just only die in Adam? S. F. also does away the objection to his views from John v. 28, 29, by saying it is a moral resurrection, and explained by the twenty fifth verse. This twenty fifth verse doubtless refers to a moral quickening of the soul by the word of Christ; but there are several important differences between these two passages. After the twenty fifth our Savior says, marvel not at this, which implies that he was about to introduce a subject more worthy of marvel, and then follows verses, 28 and 29. Let us note some of the differences between the 25th verse, and 28, 29. (1.) The time. It had already commenced in the 25th—in 28, 29, it is entirely future—in the 25th those only are raised who hear—in 28, 29, all that are in their graves—in the 25th, they only that do good live—in the 28, 29, they that have done evil, as well as those that have done good, come forth from the grave—in the 25th all that rise at all, rise to eternal life—in the 28, 29, they only that have done good come forth to eternal life, while those that have done evil come forth to the resurrection of condemnation. But really, who ever heard of the moral resurrection of the evil-doer to damnation, which is moral death? Now, besides these plain testimonies from Christ and Paul, and from many other passages in the prophets and Apostles, to the truth of the physical resurrection and equitable judgment of all men, just and unjust; there is a serious and solemn argument, growing out of the facts of the case, which sustains equally the doctrine of an universal resurrection, and that of the universal restoration. The facts are these—death is the effect of sin; the main object of Christ's mission, was to take away sin; this done, death will be destroyed. Now then, if death and sin in every man, do not give place to holiness and eternal life, the grand object of the Savior's mission is defeated, and the hope of all Christians perished. But the very thought that Christ may fail to accomplish the glorious purpose of his mission, is infidel, and charges him with the folly of beginning what he could not finish. So that I can see no more grounds for doubting the resurrection of all men, than for doubting the whole of Christianity.

(4.) He believes God to be the Savior of all men in the same way that he is the feeder of all men;' that he does not feed all men and will not save them, but only furnishes them with the means of feeding and saving themselves. So far, so good; but *this* would harldly make a good earthly parent. Where is that wonderful moral power, by which Jehovah turneth the hearts of Kings whithersoever he will, as the rivers of water are turned! The heathen make men dependent upon themselves for happiness, but not for their being; but S. F. does more. He makes men's *calling and election, resurrection and future life*, all to depend upon themselves! But really does it not add a glory to the Divine character, to suppose that God exerts a holy providence over the employment and use of the means he furnishes, to the end, that those means, in the hands of his rational creatures, should eventually accomplish his own most holy purpose, and that without destroying their moral agency?

(5.) He believes 'in the doctrine of condition and contingency,' that all the promises of God are conditional, and all human actions contingent. If conditions have the use and office of means, as washing in the river Jordan was the condition or means of perfecting the promised healing of Naamon's leprosy; then I also believe in conditions, whenever God pleases to annex them to any promised blessing of his. But he also believes in contingency—that agency and contingency imply each other. That the actions of free moral agents may be contingent with men, is cheerfully admitted; but I understand him to make the contingency absolute; with God, as truly as with men. Now, 'if the actions of free moral agents be contingent, uncertain, in the sight of God, then it follows that God can no more know the future conduct of men, than men themselves. He could not know that Christ would be crucified, his garments parted, or that he would be sold for 'thirty pieces of silver.' Nor could He know the result of the mission of Christ, or the future destiny of man; and therefore, for the best of reasons, he has not revealed the final state of all men, as S. F. supposes. This is indeed making Him, who 'who knows our thoughts afar off,' to be as man who 'knoweth nothing of to-morrow.' Nor is it enough to take from the Governor of the universe the knowledge of its end, by contingency; He is restrained in his government by a thing called *constitutionality*, so that he does nothing 'arbitrarily,' but everything according to a constitutional order, in which, of course, there is contingency.

Upon such grounds as these, my brother, S. F. sustains the position, that God has not revealed the *destiny* of the human race; and therefore, that we are not authorized to believe in the doctrine of all men's final and eternal happiness. But I confess myself constrained to believe in the final purity and bliss of the world upon the grounds that God saw it from the beginning as the object of his purpose, and revealed it to men in due time; and that in and for its accomplishment, he worketh all things, in nature and in power, after the counsel of his own will; so that all men may be *willing* and *happy* in the day of his *power* and *glory*.

In what I have written upon the expressed and published opinions of S. F. I have endeavored to do him exact justice, and to reason with perfect fairness, as one who cherishes Christian feelings for those who differ from his views, and holds himself accountable to the Searcher of hearts for what he publishes.

Y. Z.

For the Register.

JUSTIFICATION BY FAITH.

I have for some time intended what I now perform, namely, the sending you a few lines for publication in the Register, on a subject of great interest to my own mind, and if I mistake not, of prime importance to the whole Christian World, but beyond all to the most Catholic of existing sects, the Unitarians.

I know not if I have rightly understood a class of remarks occasionally met with in Unitarian sermons and publications, but if I have, I cannot but express regret, nay *sorrow* that sentiments, to my mind, so contradictory to the Scriptural plan of salvation, should find place in the Theology of any Minister, or any portion of the Unitarian body. Not to delay longer the announcement of the topic to which I refer, I state it to be the great doctrine of *Justification by faith only*. Am I right or wrong in holding the opinion that this corner stone of our eternal hope is kept far too much in the back ground in our sermons and published writings; still further, can I be justified in the belief that many of those sermons and publications present views, which are at once in conflict with the fundamental principle of the doctrine of Human Redemption as displayed in the Scriptures, and the indefinite, and perhaps rapid extension of our body in numbers and influence?

It has seemed to me that as every sect in Christendom has one or more weak points, so ours consists in the minimum of importance we attach to salvation by grace, through *faith*.—Practical discourses, by which I mean sermons insisting on the indispensability of moral character and conduct, are more common in Unitarian than in Pseudo-Orthodox Churches; of this I by no means complain, but I have been sometimes led to believe that the motives and inducements, urged for the pursuit and acquirement of such conduct and character, were more befitting frigid philosophical essays, than preaching purporting to be in consonance with the glowing and affecting pages of the Christian Scriptures.

By the kind of preaching to which I refer, a notion is begotten in the mind of the hearer, whether intentional on the part of the Minister or not, that the observance of the ordinary duties of life, the maintenance of a correct exterior demeanour, and the general keeping of the requirements of the moral code, are so sufficient for all present and eternal purposes, that the diligent cultivation of our souls affections, and the sedulous care for the transformation of our earth-born selves into children of the kingdom, are matters of supererogatory character. I do not assert that in all cases such a conclusion would be allowed to be deduced from the class of discourses and writings to which I refer, by their *authors*, and yet the conclusion *is* deduced after all.

The Epistles of Paul, but especially those to the Romans, the Galatians, and the Hebrews, would be emasculated by abstracting from them the incomparably momentous doctrine of *Justification by Faith alone*. They are in irreconcileable hostility with that illusion never absent from the distorted optics of the unregenerate soul, which beholds salvation in its at best, poor and imperfect obedience to the moral law; that very law which the Apostle Paul teaches us is 'the strength of sin,' and from which he proclaims the deliverance of the true follower of the Lord Jesus. Undobtedly, the moral law if kept unbroken in every point is fully sufficient to eternal life; but once, only once, infringed it becomes death to its infringer! The sinner, like Paul, finds what was ordained unto life and salvation to be the resistless cause of death and ruin, from which he can be extricated only by casting himself on His Maker's mercy, and accepting salvation through faith in the Lord Jesus Christ. Blessed be God, that the means are so simple, so easy, and yet so perfectly effectual. The law of works once broken must be for ever abandoned by the whole sinful race of man, and recourse had to the law of faith as the sole remaining ground whereon to rest a single trusty hope. Who can deny this, and at the same time assert that his system of theology is in unison with the New Testament? Why then any longer vainly attempt to make a decent appearance before the eyes of men and angels, nay of God Himself, with a covering for our nakedness nothing better than the tattered, filthy rags of our own righteousness? Why foolishly endeavor to patch up *our* good works, when the seamless and spotless robe of faith in the Lord Jesus is so benignantly extended towards us for our acceptance and use?

I take it to be impossible surely to doubt, or honestly to disprove, that the writings of the preeminent Paul uniformly represent the only door to a state of friendship and favor with God to be that of faith, even such a simple faith as he defines in Romans, chapt. 10, v. 9. Am I not authorised in saying that the actual reception of this faith, to the extent of making it a living principle of action through the settled assent of the intellect to its truth and a warm joy and thankfulness for it entertained by the heart, is all sufficient to conduct a man from death unto life? The nativity of such a living faith I understand to be a 'new birth,' the commencement of a new life in a new world, newly unfolded to the vision of the believer. In the conduct of this new life, out of the jurisdiction of the moral law with its high rewards for perfect obedience but deadly sentence for the smallest flaw, the Christian looks primarily to the 'new law' of the spirit; he looks to be taught of God. The rules and precepts of the old law, like those of a Schoolmaster, may be of great value for the direction of the new life, but they have a different aspect, and a different sanction. The old law demanded an obedience without providing the necessary education for it: the new law is suited to our style of mixed good and evil in this world, and prepares us for unsullied purity and perfection in another state.

Let us all then in theory and in practice never lose sight of the new law of faith. Let us ever remember that we can do no work so acceptable to God, as to believe on him whom He hath sent. Let us strive to realize the fact, that the law of faith contributes infinitely more than the law of works can do to the production of good works, for whilst it points us to a forgiving Father in Heaven and thus arms us against the horrors of despair, it demonstrates the indispensability of a holy life for the society of the just made perfect.

If, again, I am not in error, the doctrine of Justification by faith must be incomparably more effectual for the reformation of the grosser classes of sinners, than the apparently, but mistakenly, more direct method too commonly used.—If a minister seek to reform the vicious, to curb the excesses of the debaucher, or to stem the wayward tide of youthful passion, he will address himself to a work we all know, of arduous labor, and at best, of doubtful success. How, it may be asked, shall he proceed to effect his noble object? He may ably plead the ruinous physical, mental, moral, and even pecuniary results which the slave of sin is in danger of entailing on himself and progeny, and if eloquent to subdue the grosser faults by exciting fears for continued health and future comfortable subsistence, he may make an impression. But every man is not thus eloquent to save others from ruin by confronting one set of worldly motives with another. The deceitfulness of sin is usually too mighty to be conquered by carnal weapons. The only sure method is first to alarm the sinner for his ruinous condition, and then to show him how plentiful a fountain there is opened in the faith of Christ for all sin and uncleanness.

He will ask, almost as soon as brought to appreciate his forlorn condition, 'what shall *I* do to be saved?'—under the influence of the idea which he has entertained all his life that men are to *earn* Heaven in some way.

How will the awakened Sinner's heart be softened, how will his best affections be touched upon being authoritively told that all that is necessary for the consummation of his desire is to '*Believe* on the Lord Jesus Christ!' How will his darkened soul be lighted up with hope and peace by this exhibition of the free, unpurchased mercy of God in Christ!—a gift unspeakable for its mere acceptance! No oblations, no offerings, no sacrifices bloody or unbloody, no ceremonies, bodily inflictions or restraints are asked in return for this ineffable gift. After tasting bliss like the knowledge of this truth, what charms have the world, the flesh or the devil, united, which can rob him of his hope?—are not the good principles of man's nature, which sin has defaced, again brightened, and brought out into their fit places in the character? What hope, what joy like that which is enjoyed by him who is thus enabled to rest on Jehovah's arm with perfect confidence as ready to be upraised in his protection from sin and satan? To know that he is at peace with God, that the mightiest of friends and the most benignant of Fathers are united for him in one, oh! what can exceed this knowledge?

But I am exceeding the proper limits. My aim was to give a view of the glorious and blessed consequences of the doctrine of Justification only by the faith which is in Christ Jesus. I have yet more to say to provide against being misunderstood or misrepresented. In promulgating this great doctrine of Justification even the Apostle Paul found it necessary to rebut consequences drawn by over hasty and illegitimate reasoning on his principles. Certainly that will be necessary for me, but I must defer it to some future occasion, if your columns will give it place. Trusting that the haste and inaccuracy displayed in the foregoing, may be forgiven in the honesty of my intentions, I beg to subscribe myself

A UNITARIAN CHRISTIAN.

For the Register.

MR. EDGAR'S SPEECH AT THE BI-CENTENARY OF THE WESTMINSTER ASSEMBLY.

Messrs. Editors:—The November number of the *Bible Christian*, (published at Belfast, Ireland,) which has just been received in this country, contains the report of a speech of so remarkable a character, that though it will disgust most readers with its coarseness and shock them with its vulgarity, I am disposed to ask, for at least a part of it, a place in your columns. My object is, to enable American Unitarians to understand in a measure, the social trials of their brethren on the other side of the Atlantic. I sometimes hear complaints of the temper displayed by English and Irish Unitarians, and the severity with which they speak of their opponents, and especially of the attention they bestow upon the attacks made upon them. But few among us can have any conception of the treatment they receive from members of the powerful sects by which they are surrounded. The speech from which I propose to make some extracts is, I hope, beyond the usual strain of abuse; but no man who had any regard for his own reputation, would have dared to pour forth such a torrent of scurrility, if the persons whom he addressed had not been accustomed to listen to abuse of the grossest kind directed against their Unitarian neighbors. You will observe likewise, that the most indecent parts were received with boisterous applause. The speech was delivered at the celebration of the 'bi-centenary' of the Westminster Assembly of Divines, which was held in a Calvinistic Meeting house in Belfast. It came not from a man intoxicated with strong drink, nor from a street brawler, but from Rev. Dr. Edgar, 'a minister, doctor of divinity, and theological professor.' That some of its allusions may be better understood, I will only add, that the sneer about 'the Old Paths' refers to a discourse which had been, not long before, preached and printed by Rev. John Scott Porter of Belfast, on whom the clerical orator, with equal courtesy and dignity, bestows this title, borrowed from the discourse; that by 'the great shaggy lion' is intended Rev. Dr. Montgomery of Dunmurry; and that the expressions which this Christian gentleman and divine has seen fit to apply to the conduct of the Unitarians in retaining the Meeting-houses in which their fathers worshipped (expressions with which it is sufficient that the *Register* should be defiled but once, and which therefore I will not repeat,) were suggested on the occasion of the attempts of the 'Orthodox' to wrest these houses from the Unitarians by process of law. The *Bible Christian* does not furnish its own report of Dr. Edgar's speech, which might be liable to the suspicion of misrepresenting what was said by an enemy, but quotes from the *Banner of Ulster;* and it presents only that part which relates to Unitarians. The whole extract however, is too long for your columns, and I will ask you only to copy the passage which directly concern them, omitting the extravagant praise heaped upon the west minister Divines in the intermediate sentences. If your readers should be nauseated by what you shall still give them for perusal, they may be assured that it will be a long time before another such specimen of ecclesiastical rancor will cause them to grow sick at heart. G.

After some introductory observations, Dr. Edgar thus proceeds:—

'Never since the days of primitive Christianity was there an ecclesiastical Assembly more learned, more venerable, more independent, or more useful, than that whose bi-centenary we this night commemorate. By the ordinance of parliament, 151 individuals of the most learned, pious, and famous men then living, were appointed to constitute the Assembly; and every man who knows the history of those times knows that the Parliament made an honest and fair selection. There were present representatives from Scotland, England, and Ireland; and there were appointed to attend it four Bishops, besides a number of persons favourable to moderate Episcopacy, as well as some supporters of Independency. There is, indeed, a man in this town, who occupies, on Sundays, a waste house, on the other side of the wall, who has sent forth a shrill small voice against the Westminster Assembly, like the chirping of a sparrow alone upon the house-top, which is interpreted, '*The Old Paths*,' in allusion, no doubt, to that text in Job —'Hast thou marked the old way which wicked men have trodden, which were cut down out of time, whose foundation was overflown with a flood?' (Loud laughter.) This Mr. Old Paths is a preacher belonging to the party once called New Light, who used to brag insufferably about the number of the young whom their newly-invented Drummond's light was illuminating; but now that the young and the strong-minded have deserted them, and that scarcely one remains in their society who does not require spectacles—(laughter)—they are become provokingly fond of the old paths, and their boast is continually—'With us are both the grey-headed and very aged men, much older than thy father.' Poor old fellows! they are on their last legs, bandaged, and gouty, and rickety—(renewed laughter)— their ranks are thinning fast' and when one of them lies down, there are not enough of his own party remaining to bury him. Each Unitarian must say like Absalom—'I have no son to keep my name in remembrance;' and therefore, like Absalom with the pillar of stone, he makes love to some building, which, unfortunately for the cause of honesty, is not his own; and though he seldom or never uses it, and calls it a house of God, though used for dishonoring God and maligning his neighbour, yet, like the dog in the manger, he keeps the rightful owner out of it, and spends other people's money for keeping possession of it, till no man, even for the bribe of the Royal Bounty, can be found to preach to its vacancy; and at length, as in the South and West of Ireland, the Unitarian meeting-house becomes a turf-house, or cock-pit, or dog-kennel. (Applause and laughter.) Poor old fellows! what a change we have lived to hear in their tone! Only a few years ago there was nothing with them but puff, puff, puff, like the asthmatic boiler of a steam-carriage; nothing but quoting Griesbach and the 'Improved Version,' and boasting of their great lights and great learning; but now, oh! how are the mighty fallen! The great controversialist of the First Unitarian congregation, Belfast, has no bigger business than preaching a sermon against the Westminster Assembly, for the purpose of showing that he does not know even how many members composed it—(a laugh)—and of condemning its whole proceedings, because that a certain redoubted Johnny Biddle did not belong to it. (much laughter.) How, I say, are the mighty fallen! Instead of the roarings of the great shaggy lion from his lair at Dunmurry, what do we hear now but a doleful Irish cry?—

'Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door.'

'All my inward friends,' says he, 'abhor me, and they whom I loved are turned against me; yea, young children despise me. I arose, and they spake against me. Though I speak, my grief is not assuaged; and though I forbear, what am I eased?' And what is the matter with you, poor crazy old man? (Laughter.) Oh, says he, my charitable, enlightened, seraphic brethren and I succeeded, some good while since, by a sort of 'blackleg' policy, and not preaching anything more than we durst, to thimblerig the orthodox out of their meeting-houses; but the othodox, after bearing patiently for a while, at last claimed their own, and, though we had the benefit of feeing the best counsellors in the kingdom out of the pockets of other people, and had all the advantages that good scheming and good swearing could give, yet the highest judges and the highest courts in the world gave it against us—not as a point of mere law, but of equity and justice; and now that rascally wolf in sheep's skin, Cooke, and that infernal fiend in girl's skin, Morgan, are going to take the stolen goods from us; and what have we more!—and oh, then, what will become of my nice little glass green-

house at the side of the railway! (Laughter and applause.) It is, after all, no wonder that Unitarians should be crabbed, and ill-tongued, and mopish. They are a sunken, despised party, wedded, some by pride, and some by politics, and some by a sort of cat-like love of old walls—(laughter)—to a system which is godless, and heartless and cheerless—which produces no good morals in life, and gives no hope—oh, none at all—in death. They themselves say, in one of their usual perversions and misapplications of Scripture, that they are the sect everywhere spoken against; and, with the determination of being the real Ishmaels of the whole world, they are repaying double all that is said against the character of their neighbors.—(Hear.) Thomson says respecting wolves, that

'If by chance the country be shut up,
The disappointed prowlers fall and dig
The shrouded bodies from their graves, o'er which,
Mixed with foul shades and frighted ghosts, they howl.'

Even so it is with the Unitarians. When, for example, the Rev. John Old Paths has no special opportunity of defaming the living, he makes it a part of his Unitarian worship, on the Christian Sabbath, to defame the dead; and the memory of the great and holy men who composed the Westminster Assembly becomes the subject of his calumniating virulence. No wonder that Unitarianism points its fangs and spits its venom at the Westminster Assembly, for that Assembly gave it a crush which it will never recover. No matter to what strength Unitarianism in any country has attained, let the doctrines of the Westminster Confession be brought fully to bear upon it; and the monster of wickedness will become the shadow of a shade—just what the Southern Association is now; and after a little while an enlightened and holy generation will be astonished that the world ever endured, for a moment, such a degrading and desolating curse. (Hear, hear.) The good and great men who constituted the Westminster Assembly could well afford to be calumniated by Unitarians, for it is naturally to be expected that the sect whose religious worship on the holy Sabbath consists in vilifying the Savior, will be quite in their elements while vilifying all who bear the Savior's image; and the supporters of a heresy which they themselves acknowledge to be on the very borders of infidelity will naturally hate, with a perfect hatred, even the memory of men who were such noble witnesses for Scriptural truth as the Westminster Divines. (Hear, hear.) It is told of King George the Third, that when a pert popinjay of a preacher expressed contempt of the Divines of Cromwell's time, the old monarch turned on his heel in disgust, and said, 'There were giants in those days.' (Loud applause.) Even so say I to the Rev. Mr. Old Paths, New-Light calumniator of the old Westminster Assembly. Why, there was more solid talent, more Biblical lore, more sterling practical knowledge of Divinity, in the four clerical commissioners from Scotland, Henderson, Rutherfurd, Baillie, and Gillespie, who attended that Assembly, than in the whole college of Unitarianism, from blundering Arius down. (Applause.) Alexander Henderson was such a man as the world is only privileged to see once in two or three centuries,—a man of great learning, great talent, great courage—a man to be everywhere obeyed—the bulwark of a righteous cause, and a terror to every supporter of falsehood and of tyranny. He lived for his Church, his country, and the world—the advocate of liberty, the friend of the people—before him the proud oppressor quailed; Scotsmen, through all generations, will venerate his memory, and every reader of history will venerate his character except some stunted, smoke-dried Unitarian, to whom heresy has not left enough of feeling or of principle to love what is good, and admire what is godlike and great. (Vehement applause.) Learning, and public taste, and piety are not yet sunk so low, as that we must defend, against the calumnies of the Rev. Mr. Old Paths, the character of the great Samuel Ruthurfurd, author of *Lex, Rex*, and *Ruthurfurd's Letters*, who, from love to his country, refused an invitation to become Professor of Divinity and Hebrew in the University of Utrecht; or of Robert Baillie, who was acquainted with ten or twelve languages, who, according to Wodrow, wrote Latin which, for classical elegance, was worthy of the Augustan age, and who was promoted, first to the Professorship of Oriental Languages, and next to that of Divinity in the University of Glasgow. (Applause.) Oh, no. We are not yet gone back so far towards the age of the Goths and Vandals as to be obliged to rescue from Unitarian malignity the character of the young and modest, and yet gigantic and great George Gillespie, who, on one occasion in the Westminster Assembly, when pushed forward by his friends, covered with blushes, so completely refuted and annihilated, by an extempore effort, a long and labored oration of Selden, the wonder of his age, that Selden had the candor to say—'That young man, by his single speech, has swept away the labors of ten years of my life.' (Loud applause.)

* * * * *

While the Westminster Assembly and her standards were neglected and despised in Ulster, then Arianism and irreligion flourished, the young were untaught, and the old were drunken and godless; but when the Westminster Confession and Catechisms were once more prized and honored, religion revived; Arianism, indifference, and drunkenness, skulked away, like ugly ghosts, before the rising morn; and a regenerated and emancipated people rejoiced in the liberty wherewith God makes his people free.

* * * * *

The whole world has been taught, within a few years past, lessons of wisdom, which lay every human being under tremendous responsibility. Who is there that needs doubt now, when the experiment has been so fairly tried, that *Unitarianism is only another name for infidelity—the negation of truth, the absence of religion, the extinguisher of piety, the cold, deep, dark grave of Christianity!* (Hear.) We regret, bitterly, that there are a few individuals of fine natural feelings, and kind natural dispositions, who are still, unhappily, associated with that *soul-destroying heresy;* and let us entreat and beseech them, for God's sake, and the sake of their own souls, to come out from it and be saved. Let us press upon their consciences what a terrible destruction must be theirs, if they refuse to come to the light which is now shining so clearly abroad, if they linger in devoted Sodom, when God has himself so earnestly warned them to escape. (Hear.)

'There is plenty of truth in the world; but until it is *spoken* truth, nobody is the better for it.'

CHRISTIAN REGISTER.

BOSTON, DECEMBER 23, 1843.

A QUESTION FOR THE HOLIDAYS, WITH ITS ANSWER.

When we think of the countless domestic gatherings of the season, together with the pleasant emotions called forth by the thought, there comes up also the painful impression that these meetings are not, in very many cases, one half so agreeable as they should be; indeed, what is more painful to reflect upon, that in many cases they are positively disagreeable. 'Why is this?' is the inquiry that arises in the mind, in view of such a state of things; a state of things, which, though we may fail to notice it by deed or word, and even seek to disguise it from our own eyes, cannot fail to be abundantly manifest to every calm observer. The inquiry, 'why is this so?' comes up in the mind, we say, and one cannot but think that religion should find an answer.—More than any other power, is this kind and beneficent spirit concerned in preserving strong, fresh, and beautiful, the sweet sympathies of the household, for the accomplishment of her eternal purposes. She has no instrument more esteemed, because of its mighty and its pleasant workings, than the home. By all means, she would have its laws understood, its resources developed and employed. She would save its joys from blight, its pleasant waters from bitterness. For she knows that where pleasant homes abound, God will be honored by men just and merciful. And religion does make ready answer. She lacks not the most tender solicitude for the dearest object of her affections; with tones sad, yet hopeful, she lays bare the cause of the disease, and sets forth her remedy. She tells us, as we shall learn, the Lord must be the light of the home, his presence alone ensures joy, his spirit alone will bind mind to mind, and heart to heart, and call forth genuine, enduring sympathy.

The spirit of religion is the only spirit to which the task of establishing and maintaining a true unity may be safely confided. And when we say this, we do not mean simply, that only religious persons are secure against disagreeable and shameful dissensions. There may be nothing deserving the name of unity, where there is absolutely no discord. This we say, where religion does not reign, we shall frequently seek, to no purpose, for a pleasant interchange of thought and feeling, for the instinctive and delightful converse of mind with mind, and of heart with heart, and in all cases, under the most favorable circumstances, where this light is wanting, the highest results will be wanting; the household, though good and pleasant, in some degree, will not be what it is capable of becoming, under the genial influence recommended.

There are those who hesitate not to speak of home, as a stupid place, and of family and household gatherings, as stupid affairs. From such, thanks to them at least for their sincerity, we may certainly learn, what is the difficulty in the matter, they may at least furnish an account of the evil thing, which annoys them. And they tell us, that in the home, persons are brought together, at all adventure, their minds and hearts without any corresponding thoughts and affections, furnished with no common object of a character to quicken and gladden them, compelled, if they confer at all, to discuss the most trivial subjects, and enter with painful minuteness upon details the most unimportant, and it may be uninteresting to all concerned. The different parties are, as it were, dead to each other, too indifferent it may be to quarrel, yet conscious that there is no internal reason, no satisfactory cause for their being together. They are stocks and stones, with the painful addition of consciousness, and an impotent struggling to keep up the show of life in the realm of death, to keep the lips active, while the mind is dull, and the heart is cold. This is the thing complained of. Have we not heard, perhaps seen something of the sort? Now religion is concerned, deeply, painfully concerned, about all this, as of right she ought to be, and she has a remedy. This dullness and indifference, she says, arises from the want of an earnest, religious appreciation of our homes, from the lack of that power of God and of Christ in the soul, which would so bring out its energies, intellectual and moral, that the meetings of men and brethren, especially of kindred and of near friends, could not fail to be interesting. Let us consider this matter somewhat attentively; it concerns our daily life, our daily peace.

Society is never wearisome, but always delightful, when it is attended by the interchange of pleasant, quickening thoughts, and friendly sweet feelings; it must be a gathering of living and furnished minds, and affectionate hearts, not the mere juxta-position of stocks and stones, be they ever so prettily decked out. Now religion enjoins, as a solemn duty, the highest possible culture of the mind and heart; she cannot permit any of the divine treasures to be buried or wasted. Remember the great Teacher's Parable of the Talents. It should have a voice solemn, yes terrible, for every man who has suffered his intellect to be unimproved, and has never sought to be sympathizing and friendly. The spiritual life, be assured, is not severed, as many fondly imagine, from the life of the mind and heart. Not only does religion admonish us that we must give in an account of our stewardship, as between God and our own souls; she reminds us also of our duty to ourselves and to the brethren, the solemn obligation, faithfully to develope and apply all energies, intellectual and affectional. Nay more, the spirit not only commands thus, but is itself the spring of all good affections; indeed, the spiritual life ever becomes a sort of intellectual life. When the world has been spiritualized for us, through the power of Divine Truth, then all men are seen, not in the light of earth, but in the light of heaven, and those fair lineaments of the Divine Image are discerned, from which we may not coldly avert our gaze. We tire of the company of men and women, but shall we soon grow weary, when the children of God are before us, when we are verily persuaded that the meanest in his great household, is blessed with rare endowments? Must not the heart of the child of God go forth towards the hearts of the brethren, the children of God? Does not the spirit of Christ, when admitted to its place of honor in the soul, establish a sweet and tender bond of union between heart and heart? Moreover, as was observed, the spiritual life begets even a sort of intellectual life. We have all seen men, in whom the heart seemed to do the work of the intellect, and to do it very well, men whose hearts thought for them, performing the tasks, for which, from the want of natural gifts, or because of unfavorable circumstances, their intellects would have been quite insufficient. In our intercourse with such, have we not found that the heart thinks well? have we soon grown weary of such society? In truth, the magic breath of religion calls forth in the spirit of man, singular and unmerited energies, it quickens whatever there may be of intellectual capacity, it stirs up the fancy, it makes the simple wise, and covers even dumb lips with the sweet fruits of eloquence. When the soul is illumined only by the uncertain flame of earthly affection, the gatherings of brethren may be wearisome, for all flames that are not fed at the great central fire, must soon go out and leave the heart in darkness; when they burn most brightly, it is but for a season, for unto all such, time and chance happeneth. And is not the converse even of brilliant intellects, the conflict of mere wits proverbially tedious? Religion seeks to raise men from a mere earthly level to that heavenly place, where they may confer and love as children of the highest,—children, whose minds cannot be devoid of agreeable thoughts, whose hearts can not be cold or fickle or full of bitterness.

But I shall be told, perhaps, that such a state of the mind and heart may be found in some, while it is wanting in other members of a household, and that from this cause, the e may be no ground of union, no possibility of enjoying social intercourse within the walls of the household. And these walls, it is said, must not be allowed to form a magic circle, beyond which we are not to pass, although we can find no sympathy within, and are sure that it is to be found without.—Where kindred minds and hearts may be gathered, there is to be our household, there we must abide, though we should never see again the faces of parents, or brothers, or sisters. You cannot force sympathy, we love whom we do love, and we must not be superstitious about hearth and home. Now, to this point also, religion speaks most emphatically. Christianity has two simple sentences, teaching a doctrine wholly different from this, and setting forth a course of conduct diametrically opposite. 'If ye love those that love you,' said our Master, 'what do ye more than others?' 'If a man provide not for his own, especially for those of his own household,' said an Apostle, 'he hath denied the faith, he is untrue to the spirit of the gospel.'

And why is this? Christianity aims to make men children of the Heavenly Father. Now this Father delights in imparting. Weakness, deficiency, poverty have especial claims upon him, and where these abound, His favor doth the more abound. It is His good pleasure to build up the waste places, and to restore desolations, to impart, to furnish out creatures who shall be able to commune with him, and offer some feeble tribute in return for all that is received. Now, then, the child of God, must teach those who cannot teach him, and love those who do not love him. Sometimes, indeed, he will go forth in quest of sympathy, yet sometimes also, he will strive to create sympathy, where it has no place. He too must impart, he must give first that he may receive again, he must cast his bread upon the waters, nothing doubting that he shall find it, after many days. He must strive to awaken interest, to quicken and enlighten the mind, to stir up the heart, he must be unto his brethren for a spirit of truth and of love, addressing in patience ears the most dull, knocking unweariedly, at hearts the most hard. Is the place dark, the more reason is there that the light should shine steadily, that it should not, in distrust or despair, be put under a bushel. Is there a great difference between intellectual levels, the more reason is there that the higher should descend a little, that the lower may ascend a great deal.

No one knows, until he has made the experiment, how much that is good and true and beautiful, may be drawn from the humblest minds and the coldest hearts, by the power of a living, genial, and benevolent spirit. The work, which though disagreeable, we should be impelled to perform from a sense of duty, becomes delightful; we are soon abundantly rewarded, and treasures of the mind and heart, before hidden, satisfy our desire. But, leaving the result out of the question, if we confer only with those who are intellectually and morally our equals, if we love those who love us, what do we more than others?

But this is not all. We must not only impart thus, we are to remember, that for these labors, home is the first, the peculiar sphere.—If we do not find sympathy in society, we must not only seek, we must create it. If we do not find sympathy in the household, we must create it, we must not leave the sacred enclosure, through indolence or despair. There are duties near, and duties afar off, both to be performed to the extent of our ability, yet the near, having the first place, have the first claim, if they were only faithfully performed, the highest possible culture of the mind and heart; she cannot permit any of the divine treasures to be buried or wasted. Remember the great Teacher's Parable of the Talents. It should have a voice solemn, yes terrible, for every man who has suffered his intellect to be unimproved, and has never sought to be sympathizing and friendly. The spiritual life, be assured, is not severed, as many fondly imagine, from the life of the mind and heart. Not only does religion admonish us that we must give in an account of our stewardship, as between God and our own souls; she reminds us also of our duty to ourselves and to the brethren, the solemn obligation, faithfully to develope and apply all energies, intellectual and affectional. Nay more, the spirit not only commands thus, but is itself the spring of all good affections; indeed, the spiritual life ever becomes a sort of intellectual life. When the world has been spiritualized for us, through the power of Divine Truth, then all men are seen, not in the light of earth, but in the light of heaven, and those fair lineaments of the Divine Image are discerned, from which we may not coldly avert our gaze. We tire of the company of men and women, but shall we soon grow weary, when the children of God are before us, when we are verily persuaded that the meanest in his great household, is blessed with rare endowments? Must not the heart of the child of God go forth towards the hearts of the brethren, the children of God? Does not the spirit of Christ, when admitted to its place of honor in the soul, establish a sweet and tender bond of union between heart and heart? Moreover, as was observed, the spiritual life begets even a sort of intellectual life. We have all seen men, in whom the heart seemed to do the work of the intellect, and to do it very well, men whose hearts thought for them, performing the tasks, for which, from the want of natural gifts, or because of unfavorable circumstances, their intellects would have been quite insufficient. In our intercourse with such, have we not found that the heart thinks well? have we soon grown weary of such society? In truth, the magic breath of religion calls forth in the spirit of man, singular and unmerited energies, it quickens whatever there may be of intellectual capacity, it stirs up the fancy, it makes the simple wise, and covers even dumb lips with the sweet fruits of eloquence. When the soul is illumined only by the uncertain flame of earthly affection, the gatherings of brethren may be wearisome, for all flames that are not fed at the great central fire, must soon go out and leave the heart in darkness; when they burn most brightly, it is but for a season, for unto all such, time and chance happeneth. And is not the converse even of brilliant intellects, the conflict of mere wits proverbially tedious? Religion seeks to raise men from a mere earthly level to that heavenly place, where they may confer and love as children of the highest,—children, whose minds cannot be devoid of agreeable thoughts, whose hearts can not be cold or fickle or full of bitterness.

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EIGHTEENTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE PRISON DISCIPLINE SOCIETY.

We gave a general synopsis of this Report at the time it was presented at the annual meeting of the Society in May last. These Reports are valuable documents, and spread before the public an immense mass of statistical information upon the subjects of insanity, crime, pauperism, —information serving to elucidate important practical principles in regard to their treatment. A large portion of the Eighteenth Report is devoted to a very thorough examination of the Pennsylvania System of solitary confinement and labor, as compared with the Auburn system of solitary confinement at night, and social but silent labor in shops by day. It is well known Mr Dwight most heartily disapproves the Pennsylvania system. In the following passage, he sets forth some of the results of this system.

Moral and Religious Instruction. The inspectors say; 'it is known to them, that many instances of a return to the pleasures and advantages of an honest life have taken place, and they can point to those who acknowledge their restoration to society has been altogether owing to the moral and religious influences exerted in their behalf within the walls of this Penitentiary.'

The warden speaks, in his report, of the improvement in the conduct and deportment of the prisoners; of the faithfulness and kindness of the officers; of the usefulness of the moral instructor, and other professors of religion, whose labors, he is confident have been blessed; of the kind attentions, weekly, of the Ladies' Prison Society. This looks as if the stern severity of the Pennsylvania system was yielding a little to the dictates of humanity and the sympathies of Christian brotherhood; as if common sense was taking the law into its own hands, and admitting good persons, not recognised by the law as official visitors, to visit the prisoner for pious purposes, in obedience to the law of Christ. It is time it were done to a much greater extent. It was nine years before a moral instructor was provided, and now, with all the help he can get from others, it takes more than a fortnight to give all the convicts one discourse, as the Prison is constructed; and no Sabbath school system of instruction is yet formed, or, so far as we can see, ever can be. He says, 'There has been paid, the last year, for overwork, the sum of $955 54, which has enabled many, on leaving the Prison, to provide themselves with good clothing,' &c. This overwork proved a very mischievous system at Charlestown many years ago, and was abandoned, therefore, as tending to mutual bribery and corruption of officers and prisoners; and at Charlestown, all convicts, on their discharge, are now furnished with a good new suit of clothes, and from 3 to 5 dollars in money, from the Prison funds. The new warden in Philadelphia has adopted the same system as the old one, of publishing no account of earnings, expenses, and net proceeds or deficit,—a mode of doing business which is submitted to in Pennsylvania, in regard to a public institution, but not adopted generally in the new and improved Prisons out of that state, because by it knowledge is not increased. The warden's report contains valuable tables on the nativity, crimes, education, relations, age, frequency of conviction, habits, color, and sentences, of those received during the last year, and of the whole number committed.

Some of the important results from the tables are, first, in regard to *nativity*. 72, out of 142, are natives of Pennsylvania, and 43 of the remainder were natives of New Jersey, New York, Ireland, and Germany; while only 16 were from slaves states and districts. This does not look as though all the evils, or any considerable part of the evils, such as sickness, loss of mind, expensiveness, and recommitments of the new Penitentiary in Philadelphia, were owing to the location of the Prison in a city bordering on the slave states, which received an unsual proportion of the miserable and outcast of the slave population. This reason has been assigned for years, in official documents, as the great reason why this Prison has failed to answer the expectations and promises of its early friends, in regard to its effect on body and mind, moral character, and expensiveness.

Another important result from the tables is in regard to the *number of reconvictions*. 42, out of 142, are on second, third, fifth, and sixth convictions; i. e., more than one fourth part of the whole. This is for the last year; for the whole term of time, the proportion is nearly the same. 499, out of 1622, have been old convicts for second, third, fourth, fifth, sixth, seventh, and ninth convictions.

It is difficult to find, in the records of any Prison, under even the old and corrupt system of Prison discipline, a stronger proof than this of the corrupting and demoralizing tendencies of the system. It is more like the old Walnut Street Prison, the old Prison at Greenwich, and the old Prison at Charlestown, in their worst days, than like the reformed Prisons generally on the Auburn plan.

Another important result from the tables is in regard to *education*. 20, out of 142, could not read, and 61, out of 142, could not write:—a large proportion of the whole number, neglected and wretched in their early education, now arrested for crime, and confined in solitary cells day and night. Is this all of man's humanity to man!

Another important result from the tables is in regard to *age*. 203, out of 1622, were under 20 years of age, and a proportion of them, of course, of neglected education. The moral instructor says, of those now in Prison, 22 were orphans at 12 years old and under, 8 had a father only, 28 had a mother only, 120 received no religious instruction in early life. They need a House of Refuge, rather than a solitary cell.

Another important result of the tables is, that 78, out of 142, were *drunkards*, and only four of the whole number, persons of sobriety, in regard to the use of intoxicating drinks. The modern mode of reforming such persons is by kindness rather than severity. The enervated and trembling system of the inebriate, even if he be criminal, requires something very unlike a solitary cell to restore its vigor, so that he can once more gain an honest livelihood.

Another important result of the tables is, that 40, out of 142, or more than one fourth part of all, are *colored people*. This is no reason, especially taken in connection with the fact that a very large proportion of them have been entirely neglected in their early education; we say, their being black or copper-colored, and not white, is no reason why they should be punished for crime in a solitary cell, day and night; and then have the annual reports given it as the great reason why so large a proportion die under the infliction, that they are colored, and not white. This has been the standing apology, for years, of the inspectors and physician, for the dreadful mortality of the Prisoners, that so large a proportion of them are colored. It is the strongest reason against the system, instead of being an apology for it. Their color indicates that they have been neglected and down-trodden. Why adopt a system of punishment for their crimes, which is so destructive of human life to persons of their color? Is this humane? or are not colored people human? Is patience a virtue, in the endurance of such wrongs? Above all, is it reasonable and good for official magistrates of great institutions of justice and humanity to apologize for their own chosen system, in destroying the lives of so many, that they who die in the greatest proportion are colored people?

Another important result of the tables is in regard to the *mortality*. Out of 1622, the whole number received, 134, nearly 1 in 12, have died. We know no parallel to this among all the reformed Prisons in the United States. It is necessary to go back almost an age, and search among the records of Prisons before the reformation began, to find the parallel.

Another important result of the tables is, that the *crimes* for which this terrible punishment of solitary confinement day and night, so destructive of human life, is inflicted, are crimes against property, in so large a proportion, and not against the person. More than three fourths of all the crimes for which the 1622 were committed were crimes against property.

Are not the milder punishments—loss of liberty, loss of civil rights, separation from the world and from friends, incarceration, solitary confinement at night, and hard labor by day, in silence—sufficient severe punishments for crimes against property?

The physician's report is entirely silent on the great point, in regard to which all persons, well informed concerning the past history of the Prison, will look to it with most interest, i. e. *the effect of the system on the mind*. Whether this is because the facts in the case are too bad to be stated, or because there is nothing worthy of notice, we cannot tell. If the former it is a reason above all others why they should be stated; if the latter, we should suppose it would be the strongest possible reason, with the physician himself, for making the statement, because the history of the Prison for the last 6 years has been so bad, in regard to its effect on the mind, that any improvement in this respect would be hailed by the friends of the system. When a Prison has had 90 cases of derangement of mind, in 6 years, among 400 prisoners, if a year has come which is exempt from such mournful results, it should be announced as a year of jubilee. The history of the new disease, first known by the name of *erotic enervation*, in the new Penitentiary in Philadelphia, should be continued; or if it has ceased to be, the year of its termination, and the manner of preventing it, should be distinctly announced.

The moral instructor says, 'The condition and prospects of the prisoners, in reference to moral and religious influence, appear to me at present to be rather favorable than otherwise. The general quietness and good order is equal to that of any previous year since the commencement of my services in this institution.' Then follows a long line of stars:

* * * * * * *

'With this generally-improved state of mind' ..... *What* generally-improved state of mind? What was it before? What is it now? If these questions were answered in the part omitted, it is the part of all others which should have been retained.

RIGHT AND DUTY OF FREE RELIGIOUS ENQUIRY.

This is the subject of a discourse recently delivered by Rev. William P. Huntington in the First Congregational Church in Hillsborough, Illinois, and published at the desire of his Parishioners. Mr H. has been for some time the settled Pastor of that Church; and is also engaged as a Missionary of 'the Society for Propagating the Gospel among the Indians and others in North America.' In this latter relation he officiates, as opportunity may permit, to the destitute in the vicinity of Hillsborough and other parts of Illinois.

We select the following extracts from the latter part of the discourse.

'It is a natural deduction from the foregoing train of thought, but one of such importance as to be entitled to the rank of a distinct place in our meditation, that it is our solemn and imperative *duty* to judge for ourselves upon religious subjects—that we ought to hold our minds in a state of readiness to receive truth, from whatever quarter it may come, and to follow its guiding light without fear of consequences. This is made our duty by the fact that we are constituted rational and accountable beings. We cannot throw the responsibility of our religious belief upon the church in which we were nurtured, the parent or teacher by whom we were instructed, or the creed in which we were indoctrinated in early life. In matters of faith and religious conduct 'every one must give an account of himself to God.' Not to press this consideration, however, one would think that self-respect alone should make one diligent and circumspect in the examination of those articles of belief, which, in a great degree, determine his religious standing, and are, in fact, incorporated with what he calls himself. Fearlessness in conducting our inquiries, and sincerity in declaring our convictions, will be found both intellectual and religious progress. Prejudice and pride of opinion are inveterate enemies to the acquisition of religious knowledge, and the growth of the Christian character. If we will trust to our own powers of investigating truth, we shall find that with diligence and candor they will seldom deceive us, and that with every such exercise, these powers will themselves grow stronger. Divine truth will break in upon the mind from every quarter, and from sources whence perhaps but little is at first expected;—as there are rays of light that fall upon the benighted wayfarer from the smallest stars, and from the undistinguishable luminaries of the milky way.

Were religious inquiries generally conducted in this independent manner, the question would hardly need be asked to what church a person belonged, in order to determine whether he were to be received as a Christian. Sectarian warfare would gradually cease. To be merely enrolled under the banner of some great denomination, or to bear the name of some popular theological leader, would no longer be sufficient. Nothing would answer the soul's deep spiritual wants, but personally seeking the perfection of our nature, holiness, in the consecration to truth and duty of the faculties God has bestowed upon us:—by drawing water from the well of salvation, that Christ has indicated within ourselves. Have as we may our favorite church, and modes of religious homage, Christianity still expects her followers to make each his own conscientious understanding of the word of God *his* standard of belief and practice. And if all stood upon this broad, common platform, each would soon perceive, that if he would claim the credit of sincerity for himself, it would be necessary to extend it to others; and, in this way, another of the principal evils of sectarianism would be removed.

We have thus seen, that we are of ourselves to judge what is rig'it and true:

First, because we are in possession of the necessary means of judging.—

Secondly, because we are endued with moral freedom.—

Thirdly, because religious liberty has been secured to his followers by the founder of our religion.—

Fourthly, because we are accountable beings; and, because fearlessness in conducting our inquiries, and sincerity in declaring our convictions, are indispensable conditions both to intellectual and religious progress.

I may be permitted to add, in conclusion, another reason, growing out of our peculiar position, as the professed advocates of liberality, in the midst of a community unduly restrained by ecclesiastical authority, and by creeds and systems. We stand up the advocates of liberality, as regards Christian intercourse—of unfettered thought and free discussion, especially upon religious topics. Whilst others rebuke all dissent from the despotic standards of their denomination, *we* profess to respect the sincere religious belief of those who differ the most widely from ourselves. While satisfied of the truth of our own views of the Gospel, and rejoicing therein, we admit that we may possibly be in error; yet we do not believe the faith of our, or any other, church—beyond a few simple facts concerning the life, death and resurrection of Jesus, and his Messiahship—to be the only *saving* faith:—for no church can claim either for its constitution or membership, a monopoly of salvation. We are willing to extend our communion to all who derive their faith from the teaching of Christ, and sincerely strive to be his disciples, shewing a life and harmony with his precepts and spirit. In the administration of church government and discipline, we recognize no other authority than that of our own congregation, or church, expressing itself in the strictly republican simplicity of the primitive church. We consider the true church of Christ is confined to no outward community of believers; but as comprehending souls in all the branches of the visible church on earth, and all the redeemed in Heaven. This is the universal church—the church of all ages and nations, consisting of the good and pure every where, of whom, when God shall gather them into one great and beatified assemblage, may there be found many, as doubtless there will be, whose exclusiveness now deprives them of that free and glad communion with all the good, which constitutes the bliss and glory of the world to come, where we shall no longer 'see as in a glass, darkly;' but where we may 'know, as we are known.'

CONGRESSIONAL.

We learn by the Madisonian of Monday evening the following in relation to the doings of Congress.

Monday, Dec. 11.

Senate. The Standing Committees were announced by the President of the Senate.

Among them were the following:—

Foreign Relations. Messrs. Archer, Berrien, Buchanan, Tallmadge, and Choate.

Finance. Messrs. Evans, McDuffie, Huntington Woodbury, and Crittenden.

Commerce. Messrs. Huntington, Woodbridge, King, Barrow, and Wright.

Public Lands. Messrs. Woodbridge, Tallmadge, Walker, Jarnegan, and Morehead.

Judicature. Messrs. Berrien, Clayton, Dayton, Walker, and Huger.

Post Office and Post Roads—Messrs. Merrick, Simmons, Jarnegan, Fulton, and Atchison.

The Senate proceeded to the election of officers, when,

Ashbury Dickens was elected Secretary, having received 47 votes—the full number present.

For Sergeant-at-Arms, Mr. E. Dyer received 39 votes, and was declared elected.

For Assistant Doorkeeper, Mr. Robert Beal received 24 votes, and was elected.

The Rev. Mr. Tuston was elected Chaplain.

And the Senate adjourned.

Monday, Dec. 11.

House. The House came together at 12 o'clock. Mr. Adams moved that the memorial in relation to Botts be printed. A long debate ensued on the *Protest paper* of Mr. Barnard, in which Mr. Wise said that the House at the early part of the session was a House organized to elect a Speaker, but not to decide upon the constitutional qualifications of members. The gentleman's Protest was as harmless as "Uncle Toby's fly."

The question was then put upon the proposition of the gentleman from Georgia, to strike out the Protest from the journal of Tuesday last; ayes 92, noes 82.

Mr. Campbell then tried to read his resolution, but there were such cries of "Order," "Call gentlemen to order," "No," "No," "Question," "Order," that he could not go on.

The Chair told the gentleman that his motion was out of order, and Mr. C. sat down.

Here then has ended this useless and vexatious debate, which has kept the House of Representatives above fever heat since the first day of the session.

Mr. Tibbetts of Kentucky, offered certain resolutions of inquiry for information from the Secretary of the Treasury, with a view to the action of the House, on a proposition to be introduced by him for the purchase by the United States, of the residue of the stock held by individual stock holders in the Louisville and Portland Canal Co. with a view to make the navigation of the Ohio river at that point free of toll.

Mr. Dromgoole, of Va., offered as an amendment, a resolution that it shall not be in order for any member, under cover of a proposition to amend the journals, to offer any paper which the House previously refused to hear read, and that such matter shall not be spread upon the journals, notwithstanding the yeas and nays have been taken upon it.

Without taking any question the House adjourned amid much confusion.

Correspondence of the Journal of Commerce

Monday, Dec. 11.

The proceedings of Congress are, as yet, unimportant except to parties concerned as office seekers, and excepting also the light which they throw on the future. The strong steady, compact, drilled majority of the House will be met with as steady an opposition in the Senate. The Executive stands opposed to both.

The House has difficulty in launching its boat. The rules, as you will see, are still undetermined, unadopted.

It was supposed that the speaker would according to custom announce the Committees to-day.—But he was unable to do so, for the obvious reason that the new members of the House were "too numerous to mention." I would recommend a resort to phrenology by the Speaker, as he has no aid from fame. How else can he cast Committees with [illegible]

The Committee of Elections was announced, consisting of Messrs. Payne, of Alabama; Ellis, New York; Chapman, Virginia; Douglas, Illinois; Newton, Virginia; Davis, Kentucky; Hamlin, Maine; Schenck, Ohio; Elmen, New Jersey.

Mr. Vinton, of Ohio, was on the Committee, but was excused from serving, at his request. It will be an arduous service for any one who does his duty.

The papers relative to the case of Messrs. Botts and Goggin were referred to the Committee on Elections

Mr. McKay subsritted a resolution on providing for the equitable settlement of certain accounts for the supply of timber and other materials for the use of the Navy.

Mr. Barnard called up the subject of his Protest, and Mr. Gilmer's amendment striking out the Protest and recording the other facts of the case, was adopted, after some debate. Yeas 124; Nays 84.

Saturday, Dec. 16.

The Senate of the United States held no session on Saturday.

In the House of Representatives, the Report of the Secretary of the Treasury was referred to the Committee of Ways and Means.

The House proceeded to the election of a Chaplain. On the joint ballot there was no choice. Mr. Petit of Indiana moved that the services of a Chaplain be dispensed with for the present session, and several members cried "agreed, agreed." The Speaker declared the motion out of order. The House having resolved to elect a Chaplain, Mr. Petit then moved that the pay of the Chaplain, if chosen, be deducted from the per diem pay of the members of the House. The people, he said, would not have the benefit of this service. We did not send missionaries to pray and preach to the people: but still we want to make the people pay for our preaching. The motion was not entertained, and on a second ballot, the Rev. Mr. Tinsley, of the Virginia Baptist Church, was elected.

Mr. Adams presented a petition from 100 American booksellers, praying that an international copyright law be passed; which was ordered to be printed.

Mr. Adams asked leave to present a petition from New York, asking Congress to separate that State from all connection with Slavery.—The Speaker said it could not be received, as it came within the provisions of the 21st Rule.

Mr. Adams said the petition did not pray for the *abolition* of Slavery, but merely for a separation from it. It therefore ought to be received, as petitions of a similar character were received by the last Speaker, and referred to the Judiciary Committee. The Speaker was referring to the Journal to ascertain the point, when on motion of Mr Gilmer, the House adjourned.

The Senate held a short executive session on Friday, and adjourned, it is said, in the midst of a discussion on the nomination of Mr Cushing as Minister to China. Letters from Washington state that the nominations of Messrs. Wise, as Minister to France,—Proffit, as Minister to Brazil,—and Bache, as Superintendent of the Coast Survey, were to go in on Monday; and that Mr Isaac Hill is to be nominated as the successor to Mr Goldsborough, as Chief of the Bureau of the of the provisions and clothing of navy department. The nominations of the Cabinet Ministers have not yet been acted on.

The National Intelligencer of Monday thus notices the close of the second week of the session of Congress:—

Appearances are not suspicious, at present, for the accomplishment of much good by the present Congress. The majority seem to have come to the seat of Government prepared to determine almost every question by a stern and remorseless party rule. Nothing short of the force of such a pre-determination could have so far overpowered the habitual deference of our countrymen for the law and for the rights of the minority, as to induce, in the House of Representatives, the total disregard of right, in admitting to seats members not chosen according to law, followed by the refusal to suffer a protest against the alleged violation of law to be placed on the Journal, and, what is a more arbitrary stretch of power, the striking from the Journal the record of the undeniable fact that such a protest has been offered and refused. The same spirit has prevailed, as our readers have seen, in the choice of officers of the House of every description. The case of the Clerk of the House we have already noticed; against the choice of Printers to the House we say nothing, having really nothing to say; nor do we say anything of the other officers eligible by the vote of the House, although the changes made therein could find no justification except in mere blind party zeal. But the proscription and persecution, by the persons thus preferred to the old officers, which has followed, has been such as we have never before witnessed within the walls of the Capitol, and, beginning with the highest and best qualified, has descended so low as will hardly be believed, even down to the little boys, (pages, or runners in the House, of from ten to fifteen years of age,) several of whom have, we are informed, been driven out of employ, because their fathers or mothers, or uncles or aunts, are suspected of being Whigs! The case to which we have alluded, of the highest and best qualified subordinate officer removed from employment, is that of Samuel Burche, the old, well-known, and most efficient Clerk in the office of the Clerk of the House of Representatives, whosh removal was the first act of the new Clerk of the House. This gentleman had been for thirty-nine years a servant of the House, and during twenty-nine of these years, with the exception of a *furlough* of eight months, granted to him by Mr. Clerk Garland, in 1840-1, had discharged the duties of Chief Clerk in the Clerk's office. There is perhaps no other individual in the United States so well versed at the same time in Parliamentary Law and in the practice of Congress; and for the sake of Members themselves it is unfortunate that they have lost the benefit of his intelligence, his experience, and his peculiar qualifications for the station which he filled. Not the least of the objections, indeed, to the radical changes which, departing from usage, the House has thought fit to make in its ministerial officers and attendants, is, that the new officers necessarily want the qualifications and facilty for discharging their duties which are acquired by some experience in them.

We shall be most happy if the auspices deceive us, and the Members of the House of Representatives, renouncing party combinations and caucus determinations, shall, in the course of the session, be found consulting together amicably, and co-operating heartily for the good of the country. Nobody will, in that case, more heartily than we, cheer them on their way, and, when they have finished their career, applaud their faithful service.

☞The National Intelligencer is generally pretty candid in its judgments of the conduct of parties, but in this case it seems to prejudge the case of New Hampshire and other States, in regard to the mode of electing members of Congress.

If the New Hampshire members presented their certificates of election, in regular form, from the State authorities, we can see no good reason for excluding them from the House, in the first organization, until *the law question* is settled whether the law of Congress has been obeyed. [Ploughman.

Death of Col. Taylor. The United States Gazette of the 9th instant announces the death of Col. John M. Taylor, of Philadelphia. The same paper has the following paragraph.

The death of Colonel John M. Taylor was announced last week. It occurred on the 6th instant. One who had lived to the age of ninety-two years, it may be supposed, had survived most of his social relations, and become, in a great degree, lost to intercourse with his fellow citizens. Yet it seems meet to revive some recollections of a townsman who had shared in many of the events of the Revolutionary War, and sustained unimpeached all his relations with society. Colonel Taylor was at the siege of Quebec, under Montgomery, and also rendered good service in the Commissariat Department of the Revolutionary Army, until 1709. He cherished till the hour of his death the principles that were involved in that struggle, and found a consolation in his old age from the reflection, that he had done in his youth all that he could do to establish a form of government, that afforded the greatest amount of political, social, and religious freedom to the greatest number.

It is good to associate in our recollection of the benefactors of the country, the names of those that drop around us with claims to that title. It refreshes our gratitude for their services, and strengthens resolutions for imitation.

Postage. A meeting of citizens was lately held at the Exchange, in Philadelphia, to consider the subject of postage and to take measures for petitioning Congress for a reduction of the rates. The United States Gazette says:—

A large number of memorials have been prepared and some of them forwarded to gentlemen in various parts of this and the adjoining States, in the expectation that those receiving the memorial will adopt means to procure signatures thereto, and forward the same to their respective Representatives and Senators in Congress.

The work is one of much consequence; and in order to have it well done, the hands of Congressmen must be sustained by the voice of their constituents.

A correspondent of the Gazette says:—

In the various meetings which have been called to take into consideration the subject of postage, I observe complaints made of the extent to which the franking privilege is used by members of Congress. That this privilege *has* been greatly abused, no one can deny; but it is due to the members of the last Congress, and, as far as I can judge, to those of the present Congress, to say that they use their privilege "as not abusing it." Formerly, members franked every thing, and for every body. No one in Washington ever thought of sending away a letter without its being franked, and it was hardly necessary to have a speaking acquaintance with a member to ask him to frank a private letter. Indeed, I have known members to frank some fifty or one hundred envelopes, and leave them behind them when Congress adjourned. No lady was refused any number she asked for. This practice is now changed. But notwithstanding this change, the amount of free matter which goes in the mail from this city, is very great and burdensome to the mail.

Rail Road. It is evident the interest in the projected rail road from Boston to Canada line is on the increase, and those who have heretofore professed a great deal of infidelity upon the subject, are now beginning to feel its importance, and no longer look upon the prospect as "casting its shadows before," but as one that *can* and *will* finally be accomplished.

The Vergennes Vermonter has heretofore treated the subject with apparent derision—and looked upon it as *all moonshine;* but now, the editor thinks public opinion evinces something more than "building castles in the air," and good may grow out of it, and says—no sooner the project put in operation than an impetus would be given to the business of this portion of the State that could be given in no other way,—factories would spring up upon our streams, as under the wand of the enchantress—the extensive and unparalleled water falls of Otter Creek would soon be employed in carrying hundreds of thousands of spindles, and the saw mills erected upon its tributaries would be almost without number. This would also be the case with nearly every town through which the southern route passes. Under these favorable considerations, it is not beyond a doubt, that stockholders in Vermont may be found in abundance, and with capital sufficient to commence the project immediately, and carry it out in the course of a few years! [Rutland (Vt.) Herald.

Smith's Atlas. Hartford, published by John Paine. A new edition of this valuable Atlas, with Smith's Geography, on the Productive System, has recently been issued from the Hartford press.

This edition of the Atlas contains eight additional maps, making in all *twenty-eight*. They are exceedingly well executed, the lettering being clear, and giving all the chief features of the different countries with their principal towns, population, kind of government, religion, state of society, navigation, &c. &c., at a glance. It embodies a great variety of statistical and other information aside from that which is merely geographical.

Though designed chiefly for the use of schools, these maps cannot but be of great value for reference to all who read, or write or travel—a value much greater, certainly, than the price of them. It is indeed a school and family atlas, well adapted in price and size for both. It is a useful addition, as well to the counting-room, as to the heads of families. [Albany Argus, Oct. 13.

☞A full and particular advertisement of this work, as also of Smith's new Arithmetic, will appear in the next Register.

Louis Phillippe has issued an ordinance condemning the conduct of the French Bishops in the dispute between the Church and the University. According to the Bishops, the leading men of the University are avowed infidels, and make a mockery of Christianity.

From England. The Hibernia arrived at this port on Wednesday, 20th inst. She had a passage of fifteen days. Liverpool papers of the 6th inst. are received. The news is not very important.

Ireland is quiet, though there are frightful stories of conspiracies and contemplated risings, &c.

The news from Spain is not of much interest.

The news from India is of considerable interest, but we have not room for extracts this week.

A Cherokee Newspaper. We learn from the Van Buren (Arkansas) Intelligencer, that the Cherokee Council have provided by law for the publication of a newspaper, to be called the 'Cherokee Advocate,' to be printed in the English and Cherokee languages. The celebrated William Ross is to be editor. Probably a more judicious selection could not have been made. Mr. Ross, we believe is regarded as the ablest man in the Cherokee Nation. Success to him and his paper.

Free Schools in South Carolina. The free District System of Schools has been attempted in South Carolina, but the result is an entire failure. The Governor in his message just delivered, says that the population is too scattered, and also that the poor refuse to accept of advantages which the rich decline. That course will never answer. In New England these schools are sustained as well as encouraged by the rich. In this way the odious distinction is kept down, and not only the popularity but the usefulness of the Schools here is thereby greatly augmented.

Navy of Great Britain. The expenses of the Navy of England for the year ending 5th July, 1843, are charged at £6,557,201 14s. 2d. sterling, which in round numbers falls but little short of $30,000,000.

The Navy consists of 165 ships of the line, 117 frigates, 64 war-steamers, and 324 smaller vessels, employing twenty-seven thousand seamen and thirty-five thousand marines.

☞ANTI-SLAVERY FAIR.—This Fair is now held at Amory Hall. It offers for sale, among other tasteful and attractive articles, a great variety of things new and rare, unique and beautiful, from London, Paris, Dublin, Glasgow, Edinburgh, and other places, as to present an unequalled opportunity for the choice of Christmas and New Year's Presents. d23

FANEUIL HALL.—J. B. Gough, the able advocate of Total Abstinence, will address the citizens at 7 o'clock, on Thursday Evening, at the above place.

**On Sunday Evening next, (being Christmas Eve,) he will deliver an Address at the Odeon.

††All are invited. A collection will be taken in both places to meet expenses. d23

☞LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The SEVENTH of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf d23

MARRIAGES.

In this city, by Rev Mr Barrett, Mr Grenville Stevens to Miss E. O. Lane, daughter of Geo L. Esq.

By Rev Mr Lothrop, Benjamin Greenleaf Boardman, merchant, to Sarah Williams Otis.

In South Brookfield, by Rev Seth Alden, Mr Horatio Fairbank of Bolton, to Miss Martha J., daughter of Mr John Pike.

In Quincy, by Rev Mr Lunt, Mr James T. Penniman to Miss Maria A. Brooks.

In Plymouth, on Sunday evening last, by Rev Dr Kendall, Mr Ansel R. Raymond to Miss Mercy Ann Bailey, both of P.

In Providence, Dec 14th, by Rev Mr Hall, Henry Callender of P., to Adeline J. Stoddard, adopted daughter of Gen. Martin S. of New York.

In Walpole, N. H., 11th inst., by the Rev Martin W. Willis, Mr Christian Locke of Richmond, Va., to Miss Harriet R. Watkins of W.

DEATHS.

In this city, on Wednesday morning, 20th inst., Dr John Randall, aged 67.

On Monday, Samuel Pickering Gardner, Esq., 76 years and 7 mths.

On the 14th inst., Mrs Anne Smith, widow of the late Barney Smith, Esq., 89.

On the 14th inst, Mr Jonathan Dow, 46.

On the 15th inst, Mr Oliver C. Crosdale, 66.

In Providence, at the house of Dr Wheaton, Miss Louisa F. Hunt, 25.

In Salem, Dec 15, Capt. Benjamin Cook, 69. Dec 17, Mr Josiah Woodbury, of Boxford, 89, a revolutionary pensioner.

In Leominster, 13th inst., of paralysis, Miss Thirsa Kendall, daughter of Hon Jonas Kendall, 50.

In Boylston, Nov 15, Rev Ward Cotton, for many years the respected and exemplary minister of the First Congregational Church in that town, 73.

In Bangor, Me., 16th inst, Mrs Eliza A., wife of Gen. Mark Trafton, 28.

In Haverhill, Thomas West, 83.

In Bucksport, Me., 7th inst, Betsey, wife of Jonathan Cobb, formerly of Mansfield, Mass., 73.

In St. Louis, 27th ult, Mrs Amelia J., wife of John Tilden.

In New Orleans, 29th ult, Henry Grant, Esq., a native of Salem, Mass.

In Albany, Dec 14, John H. Dwyer, Esq., long known as a successful lecturer and professor of elocution.

In Washington, 14th inst, Charles W. Goldsborough, Chief of the Bureau of Provisions and Clothing of the Navy Department.

PROSPECTUS
OF THE
Monthly Religious Magazine.

A MONTHLY PUBLICATION under this title will be commenced on the first of January, 1844. It will appear regularly on the first of every month, in numbers of 36 pages, royal 12 mo size, and will be furnished to subscribers at *one dollar* a year.

It is intended that this work shall furnish religious readiag of a popular kind. It will contain very little that shall be controversial or doctrinal in its character, and will aim chiefly at illustrating the responsibilities and privileges of the Christian life. It is the wish of the Editors to make it a *useful* publication, in the highest sense of the word, by making it conduce to the clearer understanding and larger culture of the religious character.

Each number will contain a Sermon, from some one of the ministers of our denomination. The *Magazine* will be strictly Unitarian in its doctrine, but Catholic in its spirit. The articles will be short, and present as much variety as possible. A considerable part of each number will be filled with religious intelligence.

The work will be edited by Rev E. S. Gannett and Rev F. D. Huntington of Boston.

L. C. BOWLES, } Publishers.
W. CROSBY, }

Boston, December 20, 1843. d23

PRESENTS FOR THE HOLIDAYS.

BOOKS—among which are the following in rich bindings:—Lockhart's Life of Scott; Moore's Life of Byron, with his Letters and Journal; Coleridge's Poems; Miss Gould's Poems; Cowper's Poetical Works; Remains of H. K. White; Goldsmith's Poems and Essays; Poets of America, illustrated; Shakespear's Dramatic Works, with a Life of the Poet; Selections from the Writings of Fenelon, by Mrs Follen; Fenelon's Thoughts on Spiritual Subjects; Poetry for Home and School; Lady of the Lake, and Poems; Marmion and other Poems; Burns' Works.

—ALSO—

Miniature edition of Coleridge's Poems; Thompsons' Seasons; Heman's Poems; Barton's, Poems; Montgomery's Poems; Lady of the Lake; Wadsworth's Poems; Pollock's Course of Time; Landon's, Southey's, Howitt's, and Sigourney's Poems; Lallah Rookh; Sacred Harp; Matins and Vespers; Spare Minutes; Knowledge and Love of God; Channing's Self Culture; Bible and Closet; Casket of Jewels; Goldsmith's Essays; Pocket Companion; Hours for Heaven; Private Hours; Flower Vase.

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PROSPECTUS OF THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, *Fourth Series.* It has been thought desirable, for different reasons, to unite the *Christian Examiner* and *Religious Miscellany* in one work, to be hereafter called the Christian Examiner and Religious Miscellany. It is intended that the work shall combine the more popular character of the *Miscellany*, with the wider range of topics, and the more thorough discussion of great principles, hitherto embraced in the *Examiner*.

Theological subjects, historical, critical, and doctrinal, will not be neglected. It is believed that the age, and the denomination to which we belong, demand their discussion. But it is not meant that topics of this kind shall occupy a disproportionate space. The Editors intend that each number shall contain a portion of lighter and more familiar articles, and especially articles which address the religious sentiment and conscience, and which may serve to quicken the heart of the reader in holiness and love, and promote the great cause of practical religion. A part of every number will be appropriated to reviews, and due space will be given to Notices of recent publications and to Intelligence.

It will be the design of the Editors so to conduct the work as to secure the sympathy and co-operation of the great body of the denomination with which they are connected, and to meet the wants of the times. They have the assurance of aid, from a large number of those who have been former contributors to the *Examiner* and the *Miscellany*, and from others. Pains will be taken to render the publication worthy of the class of Christians whose opinions it is intended to represent.

Terms of Publication.—The work will appear with a new type, of the same character as that hitherto used for the *Examiner*, and on a page of the same size. It will be published once in two months, and each number will contain 144 pages,—8 pages more (making 48 pages more in the course of a year) than have been heretofore given in the numbers of the *Examiner*.—The price will be the same as that hitherto charged for the *Examiner*, that is, four dollars for the year,—payable on delivery of the second number.

The volumes of the *Examiner* have heretofore commenced with the March number. As it has been thought desirable that they should commence with the year, it is the intention of the present Editors to issue their first number on or before the first of February, and their second number on the first of March. After which, the numbers will be issued every two months, and invariably on the first day of the month.

The Editors of the work are Rev. Alvan Lamson, D. D., and Rev. Ezra S. Gannett, D. D.

The arrangements entered into for carrying on the work render a large addition to its subscription list necessary, and we therefore earnestly request clergymen and others interested in supporting the principal journal of the denomination, to co-operate with us in extending its circulation.

WILLIAM CROSBY, *Publisher*,
118 *Washington Street, Boston.*

Boston, December, 1843. d23

1844. BARGAINS IN RELIGIOUS AND LITERARY PERIODICALS. The subscribers, for many years agents for the principal Periodicals, offer to Clubs and Societies and individuals,—The New Englander and Biblical Repository at $4,50 in advance, and most other works at the same discount, all delivered here free of postage, and supply all others to order. They are constantly supplied with The Merchant's Magazine, $5; Campbell's Semi-monthly Magazine of Foreign Literature, $5; American Eclectic and Museum of Foreign Literature, monthly, $6; The Biblical Repository, $3; The Princeton Review, $3; Monthly Miscellany and Christian Examiner, (united,) $4; London Christian Observer, $2; Christian Lady's Magazine, by Charlotte Elizabeth, $1,50; Braithwait's Retrospect, $1; Mrs Sigourney's Ladies' Companion, with Engravings, $3; Lady's Book, $3; Graham's Magazine, $3; Miss Leslie's Magazine, $2; The North American Review, $5; Southern Literary Messenger, $5; Democratic Review, with Portraits in each No, $5; The Law Reporter, $3; The Monthly Magazine and National Preacher, each $1; Silliman's American Journal of Science, $6; The Reprints of the London Edinburg Foreign and Westminster Reviews, $3 each, or $8 for the four; Blackwood, $4; The Knickerbocker, $5; The Christian Family Magazine, with choice Plates, $1; Boys' and Girls' Magazine, with numerous Engravings, monthly, $1—and all other American and Foreign Works supplied to order.

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THE PILGRIM'S PROGRESS from this world to that which is to come, by John Bunyan; containing his authenticated third part, '

POETRY.

[For the Register.]

'GOD GIVETH HIS BELOVEH SLEEP.'

In a world of sighs and tears,
'Mid a thousand griefs and fears,
Comes to us a blessed voice,
Bidding every heart rejoice:
Let the eye no longer weep,—
'God giveth His beloved sleep.'

Oft in secret weeps the eye,
Oft we heave the unheard sigh;
To one pitying ear alone
Is our untold anguish known;
He our souls in peace can keep,—
'God giveth His beloved sleep.'

Like a rainbow to the soul,
When the floods of sorrow roll;
Like a strain of melody,
From the regions of the free,
Breathes the whisper, soft and deep,
'God giveth His beloved sleep.'

Mourner o'er Hope's vanished dream!
Pilgrim on Time's flowing stream!
Mortal! asking to be blest,
Christian! seeking for thy rest,—
Watch the rich reward to reap,
'God giveth his beloved sleep.'

Patient bear *His* chastening rod,
Good as great, the Mighty God,
Every cloud His love reveals,
Every cross a crown conceals,
Soon thine eye no more shall weep,—
'God giveth His beloved sleep.'

Blest the souls in Christ who rest,
Far beyond earth's blessing blest;
Blest the souls in Christ who wake,
Blest for his their Master's sake.
They alone such slumber keep,—
'God giveth his beloved sleep.'

Keene, N. H. Y. L. E.

[For the Register.]

A PRAYER.

Almighty Father now,
Before thy throne I bow,
And to thee pray!
Pray that thy spirit, Lord,
On thy frail child be poured,
According to thy word,
On this thy day!

O may I strive to do
My duty here below,
And serve my God;
And when in thy decree
O Lord thou chas'nest me,
O may I bow to thee,
And kiss the rod.

And when all things are bright,
And the world beams with light,
O may I still
In every thing thank thee!
And wilt thou strengthen me,
That I may know and see,
And do thy will.

Then when my race is run,
And all my labor done,
Grant in thy love
That from this world of woe,
In peace and joy I go,
And leave these scenes below,
For Heaven above. ELISE.

THE WIDOW'S CHARGE AT HER DAUGHTER'S BRIDAL.

BY MRS. L. H. SIGOURNEY.

Deal gently, thou whose hand has won
The young bird from the nest away,
Where careless 'neath a vernal sun
She daily carolled day by day;
The haunt is lone,—the heart must grieve,
From whence her timid wing doth soar,
The pensive list, at hush of eve,
Yet hear her gushing song no more.

Deal gently with her,—thou art dear,
Beyond what vestal lips have told,
And like a lamb from fountains clear,
She turns confiding to thy fold;
She, round thy sweet domestic bower,
The wreaths of changeless love shall twine,
Watch for thy step at vesper hour,
And blend her holiest prayer with thine.

Deal gently thou, when far away,
'Mid stranger scenes her foot shall rove,
Nor let thy tender cares decay,—
The soul of woman lives in love;
And should'st thou, wondering, mark a tear
Unconscious from her eyelid break,
Be pitiful and soothe the fear
That man's strong heart can ne'er partake.

A mother yields her gem to thee,
On thy true breast to sparkle rare—
She places 'neath thy household tree
The idol of her fondest care;
And by thy trust to be forgiven
When judgment wakes in terror wild,
By all the treasured hopes of heaven,
Deal gently with the widow's child!

MISCELLANEOUS.

THE DEAF AND DUMB BOY.

TRANSLATED FROM THE ITALIAN FOR THE ANNUALETTE.

France will long hold dear the memory of the Abbe de L'Epee, who was the first founder in Paris of the school for the deaf and dumb; where those unhappy beings are awakened to a new existence, open their intellects to new ideas of the true and beautiful, to the knowledge of their religious and social duties, and even succeed in acquainting themselves perfectly with science and literature.

It is related of this benevolent man, that one evening there was presented to him an unknown child, about eight years of age, deaf and dumb from his birth, found by the police guard sitting alone and weeping on the Pont Neuf, one of the bridges over the river Seine. Although the child was meanly dressed, yet his refined physiognomy, and a certain noble expression of anger manifested in his looks and motions at seeing himself covered with rags, excited in the mind of de L'Epee a suspicion that he might belong to some wealthy family. The public papers announced the incident, but the child was claimed by no one, and continued to live in the school, under the name of Theodore.

It is observed that nature, as if to render compensation to these unhappy beings for the wrongs which she had done them, has been pleased almost always to endow them with an exquisite penetration of intellect; and Theodore, in fact, having hardly passed two years in study, was capable of understanding every thing, and of communicating to others with exactness his own thoughts, by means of gestures and in writing. It was then that his imagination began to be strongly occupied with the remembrance of past things.

In company with his master, he was walking one day before the Palace of Justice at the moment when the President of the Tribunal was descending from his carriage. The boy was strongly affected at the sight of him, and made his master understand that a man, clothed in a similar manner in a purple dress, and with long curling hair, had in former times often held him in his arms, and kissed him tenderly. The Abbe L'Epee judged, therefore, that he was either the son or a near relation of a magistrate of superior rank, and therefore a native of one of the principal cities of the State.

Another day, in a church in the Faubourg Saint Germain, Theodore saw a funeral of a rich man; at this sight, his eyes filled with tears, and turning to his master, who demanded of him why he wept, he replied with signs as follows: 'Four months before my departure for Paris, there was a similar funeral pemp at the death of that person who used to caress me so much; and now such a pageant awakens anew in me my grief for his loss.'

This second indication made the Abbe believe that the boy was an orphan, the sole heir of great wealth, and that probably his grasping relations, abusing his infirmity, had transported him to a distant country, and even tried to destroy him, in order to take possession of his property.

Such indications excited in the highest degree the courage and zeal of the Abbe, who from this time conceived the generous project of leaving no means untried to discover the origin of the treachery, to reconduct his pupil to his country, and reinstate him in his rights. But the name of his father and the place of his birth were things excessively difficult to discover. Being certain, however, that Theodore would recognise the gate by which he had entered Paris, he took him the next morning round to all the gates of the city. When he arrived at the Porte de L'Enfer, Theodore showed in fact that he recognised it, and motioned that there precisely he had been made to descend from the coach with the person who accompanied him to take care of the equipage; and that he had arrived there after four days and four nights of continual travelling, and stopping from time to time to change horses. It was now evident that the country of Theodore was some city situated towards the south, probably about three hundred miles distant; and that in order to discover it, instead of resorting to the uncertain medium of letters, it was best to undertake a journey on foot, and to visit all the principal southern cities.

Therefore the good old Abbe, animated by the sweet hope of seeing fulfilled the generous desire of his heart, invoked the aid of God, the father and protector of oppressed innocence, and determined to undertake the journey in company with Theodore. Thirty days of travelling did not weary the constancy of the boy, who was strongly flattered and excited by the hope of again seeing the threshold of his paternal home; nor did it exhaust the firmness of the Abbe, who experienced the inexpressible, anticipated delight which is ever the reward of virtue. Finally, they arrived at the gates of the city of Toulouse, entered, and at the sight of the ancient palace of the family of d'Haranecur, Theodore, intoxicated with joy, knelt down, raised his hands to Heaven, and with broken sobs made signs, that those walls were precisely the ones within which he was born, and where he had passed the first years of his childhood.

L'Epee checked the first transports of Theodore, took pains to make all the necessary inquiries, and learned that a certain Monsieur d'Arlemont possessed the vast property of d'Harancour, in the place of his nephew and ward, Julius, whom an act apparently legal had declared to have died three years before in Paris. Behold in what manner eternal justice watched over the punishment of the wicked, and discovered to the fortunate de L'Epee a crime which d'Arlemont judged to be buried in darkness, and concealed forever from the eyes of men.

The cause of the betrayed orphan was trusted to the defence of Franval, one of the most able advocates of Toulouse; and in company with him, the Abbe betook himself next morning to the Palace of d'Harancour, with the intention of giving a sudden shock to the heart of the traitor, and of prevailing upon him, if possible, to restore the property, promising, in that case, to spare him the infamy of a public trial.

Arrived in the presence of Monsieur d'Arlemont, de L'Epee addressed him as follows: 'I come to execute the will of Providence which has directed my steps to Toulouse, and even to you, to announce to you that your nephew and ward, Julius, the heir of d'Harancour, still lives, and that I am his guardian, to protect him, and to assist him to resume the name and property so cruelly taken from him.' The perfidious d'Arlemont, astounded by these words, was taken with a sudden trembling in all his limbs; in vain he tried to conceal the excessive fright and rage painted on his brow; but finally, forcing a smile, he exclaimed, 'How! my nephew yet lives! when I was a witness three years ago of his death—when it has been announced to the tribunals by an authentic act—Oh! you must be jesting; this is some fable.'

'No,' replied the venerable old man; the disturbance which appeared in your countenance reveals to me sufficiently your heart. That act of death was false, the tribunals were deceived, or seduced. Julius d'Harancour lives, and behold him before you!' pointing to the boy, who had accompanied him.

At that moment, Albert, the son of d'Arlemont, entered the apartment, and having heard the last words of the Abbe, cried, 'Ah yes! it is the same; he lives; I see him—my dear Julius, my infant playmate;' and the two boys ran into each other's arms, embraced each other and wept for joy. Even Dominick and Marianna, two old servants of the family of d'Harancour, recognised the physiognomy of the youth whom they had so often caressed in infancy, and exclaimed, 'A prodigy! a miracle! little Julius is living! the son of our dead lord!'

Deprived now of all means of defence, threatened with the vengeance of the laws, and tormented with his severe remorse, d'Arlemont stood for a long time motionless, his eyes sparkling with fury, without uttering a word. 'Great Heaven!' at length he broke forth, with a deep sigh, 'how terrible thou art in thy justice! yes, let all know it, this is my nephew, and I am the most wicked of all living beings! To him I restore all his possessions, and for myself, I only demand death, which will take me from my insupportable shame!'

At this moment, Julius, to whom de L'Epee signified the confession just obtained from his uncle, after an instant of consideration, turned an affectionate glance on Albert, approached a writing table, and wrote as follows: 'I forget all past offences; and I desire that my amiable cousin should have the half of the property which has just been restored to me; we were accustomed from our earliest infancy to divide everything as brothers; let us still be so for the future.'

'Ah,' cried the Abbe de L'Epee, 'behold a mind really virtuous! this is the dearest reward that Julius could give me, in exchange for all that I have done for him!'

It is needless to say that the property of d'Harancour was divided as Julius had proposed. D'Arlemont retired to the monastery, and soon after died; while the excellent Abbe continued through life the dearest and most revered friend of his amiable young pupil.

CONFESSIONS OF A FIRST RATE FELLOW.

It is now about three years since I left my native home in P——, Me., and came to Boston, and found employment at printing, which I had early selected as my trade. I always had the name of being a clever fellow, and since I have been here have abundant evidence that the name was not missapplied. I got a good situation, and might, by industry and prudence, have laid by a good sum for time of need. I soon became acquainted with young men who visited the theatre, refreshment rooms, and other places of amusement, and soon got into the habit of visiting them myself. In fact, it was not long before I spent my money as fast as I earned it. I would take two or three of my acquaintance, and visit the theatre and refreshment shops, and pay the bill. In the office, too, I used frequently to supply them with whatever they wished to have. Week after week did I go on without a thought of the future, or concern for consequences. Frequently have I in order to obtain money to spend, neglected to pay my board, or even get decent clothes to wear; and many a time have I pledged my watch to pay money borrowed for the purpose of having a '*spree*.'

I tried many and many a time to break off the habit of spending money in such foolish ways. I knew that it did me no good; that I was wasting the best part of my life in earning money which had better have been thrown away. But in vain would I form resolutions—made but to be broken at the first temptation. Again and again did I most solemnly resolve to reform, but the habit had taken too strong a hold. In vain I tried to break the fatal chain that was drawing its fatal chains closer and closer around me. In vain did friends remonstrate, and parents plead. I left my parents poor; they had given me the best education they could, and hoped that I would afford them some assistance in their old age. O heavens! what misery have I caused! what pangs of anguish have rent their hearts when they reflected that their hopes of happiness in seeing their son loved and respected, were so soon to wither and die. How much good one half the money I have so foolishly sacrificed, might have done them. They struggled on in poverty, till even almost hope itself had fled, thinking that soon I should reform; that they would yet be happy in seeing me respected and prosperons.

And what did I get in return for all my money so lavishly bestowed upon my *companions*?—I would not call them *friends*,—they deserve not the name! I received the name of being 'a first rate fellow,' the 'cleverest' and 'most generous fellow' they ever saw. I was called upon to pay for every amusement they wanted. When I had spent my money, they would lend me theirs, and tell me to pay it when I got ready. They praised my learning, referred to my judgment, and were very careful not to offend me. And this was all.

If I had one friend that would whisper a word of kindly warning in my ear, *at the moment of temptation*, who had the courage to tell me I was wrong, I might have listened and resisted. But, no; they were all too *selfish*. What cared they, as long as my purse was ready to answer any demands they might choose to make upon it? What was it to them that I beggared myself, destroyed my brightest prospects, and brought sorrow to the home of my childhood?

And was I happy when thus lavishing by disposing of the fruits of daily toil? No; I was not. I would join in the gay laugh, the jest and wit, but, ever and anon, the still small voice would whisper, and agonizing thoughts would rush through the brain and dampen for a moment the merriment of the hour, and I would resolve that that should be the last—resolves that would be broken upon the least temptation. I could not resist. Often have I pledged my watch, borrowed what money I could, spent the whole, and then gone to work with a smile upon my face, and those around me knew not the remorse and anguish that was concealed within.

When I left my home, I had intended to visit it again within six months, and yet I could not get decent clothes enough to go until two and a half years had elapsed, though only one hundred miles away. My mother often wrote, beseeching me to come home—and when I did go, and felt a mother's kiss and saw a mother's tears, and looked around upon old family scenes, and thought of what I was and what I might have been, I could not restrain myself, but wept in bitter agony. I then most solemnly resolved to reform, do better, and be all that a mother could wish. When I departed again her prayers rose to heaven for her erring but repentant son. I then felt proof against all temptation, and thought I might regain my los: ground.

And how has it been since? Have I kept my promise? Alas with grief and shame I confess that though 'the spirit is willing, the flesh is weak.' I have transgressed—but sometimes the remembrance of a mother's prayer seems to check the rising wish, and I resist.

Last Saturday evening, the rain was pouring in torrents, and as I was passing in front of the Post Office, three or four little boys presented their papers to sell. I took one, and another little boy asked me in a feeble voice, to buy one of him. I looked at him a moment; he was barefooted, and I think bareheaded—and his voice seemed piteously mournful. I did not want the paper, but gave him two or three cents, all I had. He thanked me, and I felt a thrill of genuine happiness, the first for months. Then I thought of that poor boy, how very much he needed money, and how much good what I had spent that evening only would have done him. I again resolved to quit the course I was pursuing, do better in future, and thus atone for past misconduct. I know not that I shall succeed, but I hope to be able to sever asunder the powerful chains of habit, and become a free man indeed. No one who has not felt and experienced what I have, can know the force of habit.

But, the reader may ask, why intrude all this upon me? What good will it do to expose your shame to the world? It is this—Reader, if ever you see a young man inclined to spend his hard earnings in useless things, for that which satisfying not, which will bring him to want and sorrow, and cause his friends to weep over blighted hopes, just give him a kindly word in season. It may save him many repentant tears, and he will love you as a brother.

Young man! remember that life is short—that youth is the time to prepare for old age. Therefore, be wise in season. Help yourself and those dear parents who are watching with the tenderest solicitude over your welfare. It is not for themselves they wish it. It is for you, you alone, that their prayers are offered. Mark out the path of duty, and follow it with unflinching perseverance—turn neither to the right hand nor to the left, and you will be happy. That you may be so, is the sincere wish of one who knows the effects of a departure from virtue, by sad EXPERIENCE.

Nov. 12, 1845. [Olive Branch.

From the United States Gazette.

PENNSYLVANIA.

Mr. Chandler:—In your paper of yesterday morning, you ask whether Pennsylvania was so called from its founder? This question can perhaps be answered in no more satisfactory manner than by publishing the following letter, copied from the original by a gentleman of this city, and published in Mr. Hazar's Register of Pennsylvania, vol. 4, page 297, and which may probably be new to many of your readers:

To ROBERT TURNER.

'5th of 1st Month, 1681.

Dear Friend—My true love in the Lord salutes thee, and dear friends that love the Lord's precious truth in these parts. Thine I have, and for my business here, know that after many waitings, watchings, solicitings and disputes in council, this day my country was confirmed to me under the great seal of England, with large powers and privileges, by the name of *Pennsylvania*, a name the King would give it in honor of my father. I chose *New Wales*, being, as this, a pretty hilly country, but *Penn* being Welsh for a *head*, as *Penmanmoire* in Wales, and *Penrith* in Cumberland, and *Penn* in Buckinghamshire, the highest land in England, called this *Pennsylvania*, which is the high or head woodlands; for I proposed, when the secretary, a Welshman, refused to have it called New Wales, *Sylvania*, and they added *Penn* to it; and though I much opposed it, and went to the King to have it struck out and altered; he said 'twas past, and would take it upon him; nor could twenty guineas move the under secretaries to vary the name; for I feared lest it should be looked on as a vanity in me, and not as a respect in the King, as it truly was, to my father, whom he often mentions with praise. Thou mayest communicate my grant to friends, and expect shortly my proposals. 'Tis a clear and just thing, and my God, that has given it me through many difficulties, will, I believe, bless and make it the seed of a nation. I shall have a tender care to the government, that it will be well laid at first. No more now, but dear love in the truth. Thy true friend, W. PENN.'

Another extract from page 16 of the same work, respecting the use of titles, shows the modesty of our ancestors, and may form a suitable appendage to the foregoing:

'1685. 9th 11th month. The secretary reporting to the council, that in the chronologic of the almanac set forth by Samuel Atkins of Philadelphia, and printed by William Bradford of the same place, there were these words: (the beginning of government here by the Lord Penn.) The council sent for Samuel Atkins, and ordered him to blot out the words *Lord Penn*; and likewise for William Bradford, the printer, and gave him charge not to print anything but what shall have license from the council.'

NON-PUNCTUALITY OF THE FAIR SEX.

Madame de Genlis, in a work on the subject of 'Time,' relates an anecdote of a certain Chancellor D' Agueseau to the following purport:

'The Chancellor observing that his wife always delayed ten or twelve minutes before she came down to dinner, and being loth to lose so much time daily, commenced the composition of a work, which he prosecuted only while he was thus kept waiting. The result was, at the end of fifteen years, a book in three volumes quarto, which has gone through several editions, and is much esteemed.' The anecdote is an illustration of the value of time, and to show how much might be made of the very crumbs and parings of this valuable commodity.

PARENTAL LOVE.

In a late address of Mr. O. C. Hartley before the Alumni Association of Marshal College, he says:—

'To the Greeks and Romans love was unknown.'

Upon this remark the U. S. Gazette criticises thus:—

'Mr. Hartley errs when he says 'to the Greeks and Romans love was unknown.'—Wherever there is a mother, there is *love*. Lady Macbeth, when she talked of violence to her children, was only speaking hypothetically;—beside that, she '*had* no children.' And the instances of a want of love (where love should have been exhibited,) in Grecian and Roman history, are only exceptions to the general rule, and not so much exceptions as they appear to those who overlook the style of the writer, or the customs of the times.

Some mothers have, in all ages, been found, who would apparently offer violence even to their own children. But it may generally be supposed, that some hidden cause, almost justifying the act *to* affection, could be adduced;—and some who have been charged with the cruelty, perhaps had motives as strong as those of the wife of the Levite, who deposited the infant Moses on the banks of the Nile, yet watched at a distance the providences that concerned the child, and became, at length, the nursing mother of her own infant.

The author instances Virginius killing his guiltless child. But was it not a father's *love* that gave that blow? He was uninstructed in the mysteries of revelation; he regarded the purity of his child as superior to all other qualifications. Whatever may be the fate of the arts or sciences, whatever advantages civilization may acquire by conquest, or lose by defeat, the well spring of affection is undisturbed. It may pour forth in diverging channels, but it is the same in the source. And love is that which binds man to man, and sanctifies the association which seems formed only in interest.'

For the Register.

TESTIMONIES AGAINST WAR.

BENJAMIN FRANKLIN.

Johnson, Voltaire, and many other writers of eminence betrayed at times a keen sense of the absurdities of war. I may hereafter quote some specimens from their writings; but I will now give from his letter to Dr. Priestly, the substance of what may be termed—*Franklin's Fable of the Young Angel*. 'In what light we are viewed by superior beings, may be gathered from a piece of late West India news which possibly has not yet reached you. A young angel of distinction, being sent down to this world for the first time on some important business, had an old courier spirit assigned him for his guide. They arrived over the seas of Martinco in the middle of the obstinate fight between the fleets of Rodney and DeGrasse. When through the clouds of smoke he saw the fire of the guns, the decks covered with mangled limbs, and bodies dead or dying; the ships sinking, burning, or blown into the air; and the quantity of pain, misery and destruction which the crews yet alive were dealing around to each other with so much eagerness, the young angel turned angrily to his guide, and said, 'You blunderer! You undertook to conduct me to the earth; but you have brought me into hell!' 'No Sir,' says the guide, 'I have made no mistake. This is really the earth, and these are men. Devils never treat one another in this cruel manner; they have more sense, and more of what men vainly call humanity.'

IRENICUS.

THE LOWELL OFFERING.

The subscribers having been persuaded, by the friends of the Lowell Offering, to purchase of the former proprietors their good-will and title to the work, will continue its publication under its original title, and upon our sole responsibility, and under our entire management.

We pledge ourselves, that, as heretofore, the Offering shall continue devoid of all sectarianism; and that the articles shall be the productions of female operatives actually engaged in the mills. Also, it shall be our first endeavor that the literary contents of the fourth volume shall fully sustain the character of its predecessors. This new volume will be issued monthly, on good paper; and our printers have promised good type and fine mechanical execution.

After these promises upon our part—this exposition of what we intend to do—we respectfully ask, what we think our magazine deserves, a liberal patronage from all; and from the THINKING portion of our countrymen, we anticipate it. Our magazine is the only one which America has produced of which no other country has produced the like. The Offering is *prima facie* evidence, not only of the intelligence of the American 'factory girls,' but of the intelligence of the mass of our country. And it is in the intelligence of the mass that the permanency of our republican institutions depends.

Make men intelligent—give them knowledge, and you give them the basis of self-government, and secure them from the machinations of the unprincipled, the ambitious, and the fanatical. And is the provocation of our periodical less than this? Will our *countrymen* allow their country-women to take the precedence in self-culture? Certainly not. And had our magazine no other mission to perform than bearing testimony of the intelligence which pervades all classes in our common country, it would deserve the patronage of the American public.

But its mission, more particularly, is to elevate the humble—to show that 'good may come out even of Nazareth.'

From the superficial and the ignorant, we neither anticipate patronage, nor sympathy. But from those who love their kind—from those who do not ask that a foreign precedent should recommend an American effort—from those who THINK, we ask and anticipate a generous support.

Miss Farley will have the sole charge of the editorial department.

TERMS: One dollar per year for single copies, payable *invariably in advance*. Single copies ten cents.

A liberal discount will be made to agents, and those taking a large number of copies.

Letters addressed, *post-paid*, respecting the work, will receive prompt attention.

Editors copying, or noticing, the above, will be entitled to an exchange.

The Offering will be for sale at the bookstores in Lowell, where subscriptions will be received.

HARRIOT F. CURTIS.
HARRIET FARLEY.

PRODUCTIVE FARMING, or Familiar digest of the recent discoveries of Liebig, Johnson, Davy and other celebrated writers on Vegetable Chemistry, showing how the results of tillage may be greatly augmented, by Joseph A. Smith; The Attache or Sam Slick in England; Murray's Encyclopedia of Geography, part 12—just received by W. CROSBY & CO., 118 Washington st. n12

WATERSTON ON MORAL AND SPIRITUAL CULTURE. WM. CROSBY & CO., have in press, and will publish in a few weeks, a new edition of Thoughts on Moral and Spiritual Culture, by R. C. Waterston. 118 Washington st. n11

PERIODICALS FOR THE NEW YEAR.—Persons in the city or country wishing to subscribe for any Periodical, English or American, will be supplied promptly by addressing the suscribers.—Clubs and Societies will be allowed a liberal discount where several are taken.
WM. CROSBY & CO.,
d9 118 Washington street.

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is Universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge (Boston, Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.; Portsmouth, Walpole, N. H.; Portland, Hallowell, Augusta, Bangor, Castine, Me.; Hartford, Conn.; Syracuse, Rochester, N. Y.; Providence, Newport, R. I.; Brattleboro' Vt.; Savannah, Geo.; Mobile, Al.; Allton, Ill.; St. Louis, Mo.; Louisville, Ky.; and Many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—No farther alterations or additions are contemplated.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.)
Aug. 1.

ALISON, *Abridged*. History of Europe from the commencement of the French revolution in 1789 to the restoration of the Bourbons in 1815, by Archibald Alison, Advocate. Abridged from the last London edition for the use of general readers, colleges, academies, and other seminaries of learning, by Edward F. Gould; price $1. For sale at wholesale and retail, by SAXTON, PEIRCE & CO., n11 133½ Washington st.

ANNUALS for 1844. The Gift, a Christmas and New Year's Present;
The Opal, a Pure Gift for the Holidays, edited by N. P. Willis;
The Winter Green, a Perennial Gift, edited by John Keese;
Friendship's Offering; The Gem;
The Rose of Sharon, a Religious Souvenir, edited by Miss Edgarton; The Youth's Keepsake;
The Annualette; The Child's Gem;
Saint Nicholas' Gift; The Little Keepsake;
The Little Gift; The Boys' and Girls' Annual.
For sale at SIMPKINS'S,
n25 No 21 Tremont Row.

SCHOOL BOOK AND STATIONERY STORE. LORENZO BURGE, No 231 Washington st., (under the Marlboro' Hotel,) Boston, offers at wholesale and retail, a general assortment of BIBLES, MISCELLANEOUS, SCHOOL and JUVENILE BOOKS, STATIONERY and ACCOUNT BOOKS.
Also, PORTFOLIOS, POCKET BOOKS, PENKNIVES, RAZORS, SCISSORS, PENCIL CASES French and American POMADE, HAIR OILS, PERFUMES, Shaving, Cream and Toilette SOAP, Hair, Cloth and Tooth BRUSHES, &c. &c.
☞ Magazines, Music, Old Books, &c. bound in any style at short notice. 6m n25

HARPER'S EDITION OF ALISON'S HISTORY OF EUROPE, complete.—For sale by SAXTON, PIERCE & CO., 133½ Washington st.
☞ The publishers of Alison's History of Europe having completed their reprint, from the third London edition, would remind the purchasers of the three preceding numbers, and also their friends who have been waiting to procure the work ENTIRE, that the author's narrative is now presented to them UNMUTILATED. Any change or omission, unsanctioned by the author, would so disparage the original work that its chief recommendation and its intrinsic value would be sacrificed. The seventy-sixth chapter, on the *last War between the United States and Great Britain*, contained some mistakes, which rendered it advisable, in conformity with Mr. Alison's own desire, to correct these errors of fact, as well as his inadequate delineations of our Republican institutions.

Chancellor Kent having transmitted to Mr Alison a packet of critical remarks, kindly gave us a copy of them, which with Mr Alison's corrections, have been inserted in the present edition. A series of explanatory notes has also been appended, which have been approved by competent judges, and tend materially to rectify Mr Alison's principal errors, and to enhance the value of the narrative.

Moreover, one great defect in the European edition has here been supplied. The original was issued without any index, so that any particular document or fact could with difficulty be found by the reader. The new copious index which is now supplied (without additional expense to the purchasers) adds largely to the value of the work, and so facilitates the references which may be necessary that every prominent occurrence and record amid all its multitudinous subjects can be traced throughout the history.

The work, neatly and firmly bound in sheep, may now be obtained of
SAXTON, PEIRCE & CO.,
n18 133½ Washington st.

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of
Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childrens' calf and stout Boots.
Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Buckings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

MINIATURE BOOKS FOR CHILDREN.—Natural History of Birds, Natural History of Beasts, Æsop's Fables in Rhyme, The Little Robinson Crusoe, Child's Picture Testament, Child's Picture Bible with many engravings and beautifully bound. For sale at S. G. SIMPKINS'S Book and Stationery Rooms, No 21 Tremont Row. n4

MUSIC BOOKS. The Boston Academy's Collection; Carmina Sacra; The Odeon; The Choir; Boston Anthem Book; The Juvenile Singing School; Boston School Song Book; The Modern Psalmist; The Sunday School Singing Book, &c.—For sale on the most reasonable terms by W. CROSBY & CO., 118 Washington st. n18

NEW BOOKS. Ned Myers, or Life before the Mast, edited by J. F. Cooper, 37½ cents.
Monsieur Violett, or Adventures in Texas, &c., edited by Capt Marryatt, 12½ cents.
The Etiquette of Courtship and Marriage, by the Countess of Blessington, 12½ cents.
Alison's History of Europe, complete in 4 vols.
The Mysteries of Paris, by Eugene Sue, 50 cents.
Scenes and Scenery in the Sandwich Islands, by Jarvis, author of the History of the Sandwich Islands.
Mrs Ellis's Housekeeping Made Easy, 25 cents.
W. CROSBY & CO.,
n18 118 Washington st.

LADIES' GAITER BOOTS. A large stock of Ladies' Gaiter Boots—just finished and for sale low at T. H. BELL'S, 155 Washington st. n25

RUBBERS—600 pairs of Ladies, Gents, Misses and Children's Rubbers just received and for sale at T. H. BELL'S, 155 Washington st., opposite the old South Church. s30

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.
Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.
Our customers are assured that we still adhere strictly to ONE PRICE.
Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. n15

BOARDING SCHOOL, AT QUINCY, MASS. The subscriber proposes to commence a Boarding School for Boys, at Quincy Point, Quincy, in Nov. 1843. Every facility for a thorough preparation for College or Mercantile pursuits will be provided. The number of pupils will be limited to fifteen. The price for board, tuition, books, stationery, washing, mending, &c., will be $250 per annum.
The plan has been highly approved by those whom the subscriber has consulted, and offers unusual advantages in regard to the Physical Education of pupils.
C. M. VINSON, A. M.
Boston, Oct. 1843.

[Letter from Professor CHANNING, Cambridge.]
The Institution for a Boys' Boarding School, about to be established by Mr. VINSON, is most desirable.—The details of his plan show that he understands the wants of our lads.
I have been well acquainted with Mr. V. for some years, and consider him well qualified to superintend a School as he proposes.
EDWARD T. CHANNING,
Boylston Professor of Rhetoric and Oratory,
Sept. 23, 1843. *Harvard College*.
Reference,—by permission, is respectfully made to Rev. J. A. Albro, Professors Channing, Beck and Felton, Cambridge.—Rev. Dr. Codman and Dr. Spooner, Dorchester.—Hon. John Quincy Adams, L. L. D., Rev. John P. Robinson, and Charles F. Adams, Esq., Quincy.—Rev. Amos D. McKoy, Lowell.—Rt. Rev. Manton Eastburn, D. D., Rev. R. C. Waterston, Hon. Josiah Quincy, Jr., Geo. B. Emerson, Esq., Dr. Lewis and Wm. B. Fowle, Esq., Boston. n4

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.
JOHN N. BELLOWS.
Walpole, N. H., Sept. 30, 1843.

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street-Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.
s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

YOUNG LADIES' SEMINARY, in Charlestown, Mass., Dr. C. SOULE CARTEE, Principal. The Fall Term will begin on Monday, the 4th day of September next.
The course of instruction is systematic and thorough, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.
Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter.—The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.
For more particular information, please apply to the Principal.
REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., Geo. S. Hillard, Esq; Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Providence, R. I.; Rev. Mr. Newton; Rev. C. A. Farley of Eastport, Me.; John Sargeant of Philadelphia. j15

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.
The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: it is portable, occupies little room, requires a small quantity of water, and costs but little money.
Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.
Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.
☞ Families, Hotels, Steamboats and Packet Ships, fur